NATIONAL COUNCIL
OF
CONGREGATIONAL CHURCHES

MINUTES
1929

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The National Council
of the Congregational Churches
of the United States

MINUTES

Twenty-third Regular Meeting
Detroit, Michigan
May 28 - June 4, 1929

Office of the National Council
287 Fourth Avenue, New York City
1929

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INTRODUCTION

In this volume is included the minutes of the meeting of the National Council, together with its membership, its officers, committees, commissions, its program, a few of the addresses, the Constitution and By-Laws and the reports of the officers, committees, commissions and societies made in advance of the meeting. It should be observed that these reports are printed as they were originally presented and that they may have been modified before their final presentation, amended by the Council, neglected or even rejected. To discover what disposal was finally made of any report consult the minutes. It is particularly true of the report of the Commission on Inter-church Relations that many changes were made. The same is true of the report of the Executive Committee, and to some degree of the other reports; and in some instances no action was taken on recommendations made or resolutions presented.

The term "Grey Book" refers to the form in which the advance reports were printed and presented to the Council. These reports are incorporated in this book, pages 12-146.

The several missionary societies and boards publish full reports of their own meetings and of their far-reaching activities under separate covers, which may be had on application to the societies concerned.

Comprehensive reports of the meeting, including platform addresses, were published in The Congregationalist.

Under separate cover the minutes and directories are printed, which may be had on application to the office of the National Council.

The next meeting of the National Council, the place and the exact dates to be announced by the Executive Committee in advance, is to be held in the spring or early summer of 1931.

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MEETINGS OF THE NATIONAL COUNCIL 1865–1927

YEAR	PLACE	MODERATOR	FIRST ASSISTANT	SECOND ASSISTANT	PREACHER
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1871	Oberlin, Ohio	Rev. W. I. Budington	Gen. O. O. Howard	Rev. Geo. H. Atkinson	Leonard Bacon
1874	New Haven, Conn.	Hon. L. S. Foster	Rev. G. F. Magoun	Rev. I. E. Dwinell	Richard S. Storrs
1877	Detroit, Mich.	Hon. W. B. Washburn	Rev. A. L. Chapin	Hon. C. G. Hammond	Zachary Eddy
1880	St. Louis, Mo.	Rev. Henry M. Dexter	Rev. J. Sturtevant, Jr.	Rev. John D. Smith	Samuel E. Herrick
1883	Concord, N. H.	Rev. Arthur Little	Frederick Billings	Rev. Cushing Eells	Fred'k A. Noble
1886	Chicago, Ill.	Hon. Lorrin A. Cooke	Rev. John K. McLean	Rev. Benj. A. Imes	Prof. Geo. P. Fisher
1889	Worcester, Mass.	Pres. Cyrus Northrup	Ira H. Evans	Rev. Franklin S. Fitch	Israel E. Dwinell
1892	Minneapolis, Minn.	Rev. A. H. Quint	Hon. B. M. Cutcheon	Rev. George C. Rowe	Chas. M. Lamson
1895	Syracuse, N. Y.	Hon. Nelson Dingley	Rev. Chas. O. Brown	Rev. G. W. Henderson	F. W. Gunsaulus
1898	Portland, Ore.	Rev. Fred'k A. Noble	Rev. Geo. C. Adams	O. Vincent Coffin	Albert J. Lyman
1901	Portland, Me.	Rev. A. H. Bradford	William H. Strong	Rev. S. B. L. Penrose	William J. Tucker
1904	Des Moines, Ia.	Rev. Wash'n Gladden	Hon. J. H. Perry	Rev. H. H. Proctor	Alexander McKenzie
1907	Cleveland, Ohio	Hon. T. C. MacMillan	Pres. J. G. Merrill	Rev. F. L. Goodspeed	Geo. A. Gordon
1910	Boston, Mass.	Rev. N. Boynton	Rev. Arthur H. Smith	Pres. Chas. S. Nash	Pres. W. D. Mackenzie
1913	Kansas City, Mo.	Rev. Charles R. Brown	Hon. H. M. Beardsley	Rev. A. C. Garner	C. E. Jefferson
1915	New Haven, Conn.	Hon. H. M. Beardsey	Rev. Wm. H. Day	Rev. Alfred Lawless	Ozora S. Davis
1917	Columbus, Ohio	Rev. Wm. Horace Day	Rev. Wm. E. Barton	Rev. H. M. Kingsley	Chas. S. Mills
1919	Grand Rapids, Mich.	Pres. Henry C. King	Rev. R. A. Hume	Rev. W. N. DeBerry	Raymond Calkins
1921	Los Angeles, Cal.	Rev. Wm. E. Barton	Rev. R. H. Potter	Rev. E. G. Harris	G. Glenn Atkins
1923	Springfield, Mass.	Rev. R. H. Potter	Rev. Hilton Pedley	Rev. C. W. Burton	S. Parkes Cadman
1925	Washington, D. C.	Mr. Frank J. Harwood	Mrs. E. A. Osbornson	Rev. Wm. L. Cash	Carl S. Patton
1927	Omaha, Neb.	Rev. Ozora S. Davis	*Rev. R. H. Potter	*Rev. Wm. H. Day	Albert W. Palmer
1929	Detroit, Mich.	Dr. Fred B. Smith	*Rev. R. H. Potter	*Rev. W. H. Day	H. K. Booth

Secretaries: Rev. Alonzo H. Quint, 1871–83; Rev. Henry H. Hazen, 1883–1900; Rev. Asher Anderson, 1900–13; Rev. Hubert C. Herring, 1913–1920; Rev. Edward D. Eaton, ad interim, 1920–1921; Rev. Charles E. Burton, 1921—.

Treasurers: Charles G. Hammond, 1871–74; Charles Demond, 1874–78; Rev. Henry M. Dexter, 1878–80; Rev. Lavelette Perrin, 1880–89; Rev. Samuel B. Forbes, 1889–1907; Rev. Joel S. Ives, 1907–15; Rev. John J. Walker, 1915–1919; Frank F. Moore, 1919–23; Franklin H. Warner, 1923–27; Edwin G. Warner, 1927—.

Associate Moderators: Rev. Dan F. Bradley, 1925–27; Hon. William E. Sweet, 1927–29; Mr. Franklin Warner, 1929-31.

Additional Assistant Moderators: 1927-29, Rev. J. H. Heald, Dr. Geo. E. Haynes, Mr. Hermann F. Ruoff, Mrs. W. A. Rowell; 1929-31, Rev. H. S. Barnwell, Mrs. A. J. Lyman.

* Ex officiis and without differentiation between "First" and "Second."

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NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES

1929-1931

Moderator—Dr. Fred B. Smith, New York, N. Y.

Associate Moderator—Mr. Franklin Warner, White Plains, N. Y.

Assistant Moderators—Rev. Rockwell H. Potter, Hartford, Conn.; Rev. William H. Day, Bridgeport, Conn.; Rev. H. S. Barnwell, Atlanta, Ga.; Mrs. Albert J. Lyman, Brooklyn, N. Y.

Secretary—Rev. Charles E. Burton, 287 Fourth Ave., N. Y. City.

Associate Secretary—Rev. Frederick L. Fagley, 287 Fourth Ave., N. Y. City.

Treasurer—Rev. William T. Boult, 287 Fourth Ave., N. Y. City.

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For six years:

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For four years:

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Rev. W. W. Pickett, N. Y., four years
Mrs. A. H. Nelson, N. Y., four years.

For four years:

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Rev. Asbury Krom, R. I.
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Rev. John M. Deyo, Conn.

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Rev. Albert W. Palmer, Ill., two yrs.
Mrs. Gerald H. Beard, Conn., two yrs.

For four years:

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Rev. Philip A. Swartz, Hawaii.
Rev. J. H. Heald, Tex.
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For two years:

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Rev. Robert Hall, N. D.
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Mrs. Parker W. Fisher, N. C.

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For four years:

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Rev. R. O. Eisele, Pa.
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Rev. Ray Eusden, Mass., four years.

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Rev. Edwin P. Ryland, Calif.
Prof. O. C. Helming, Minn.
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Prof. L. H. Kolb, Wis.
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Rev. John M. Phillips, Ohio.
Mrs. F. D. Hornsby, Tex.
Mrs. Catherine W. McCulloch, Ill.
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For six years:

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Mr. Robert E. Lewis, Ohio.

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Mr. Lucius R. Eastman, N. Y., 6 yrs.
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Rev. Sidney L. Gulick, N. Y., 2 yrs.
Rev. Theodore A. Greene, Conn., 4 yr.

For four years:

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Miss Jane Addams, Ill.
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Dr. W. W. Peet, Calif.
Pres. Hamilton Holt, Fla.
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For four years:

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For two years:

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Rev. Miles B. Fisher, Calif., six years
Mrs. E. D. Gaylord, Calif., six years.
Rev. Fred Grey, Wash., two years.
Rev. Chauncey J. Hawkins, Calif., two years.

For four years:

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Rev. Moses R. Lovell, Wash., D. C.
Mrs. Stanley Brown, Conn.
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For two years:

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Rev. Robbins W. Barstow, Wis.
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Rev. Ernest Bourner Allen, Ill.

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Mr. G. E. Buchanan, Wis.
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Rev. J. W. F. Davies, Ill.
Judge Florence E. Allen, Ohio.
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Rev. Willard B. Thorp, Calif.
Rev. W. N. James, Ohio
Rev. Max Strang, Tex.
Rev. A. O. Stevens, Ky.
Rev. A. C. Garner, N. Y.
Dean Carl Taylor, N. C.
Rev. Glen Lindley, S. D.
Mrs. Everett Bachelder, Utah.
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Miss Helen Jenkins, Ala.
Rev. O. B. Tracy, Me.
Mr. E. L. Kimball, Minn.
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Rev. John C. Schroeder, Mich.

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Prof. Henry H. Tweedy, Conn.
Rev. E. S. Rothrock, Ohio.
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Rev. J. N. McDonald, Md.
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Rev. E. W. Cross, N. Y.
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Rev. E. M. Halliday, N. Y.
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Rev. Hugh E. Brown, Ill.
Rev. A. Z. Conrad, Mass.
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Rev. E. H. Byington, Mass.
Rev. Claude McKay, Mass.
Rev. Vaughn Dabney, Mass.
Mrs. James Allen, Mass.
Mr. Gaylord C. Cook, Mass.
Rev. C. J. Hawkins, Calif.
Rev. W. E. Slade, Ill.
Mr. David Adamson, N. Y.
Rev. Carl S. Patton, Calif.
Mrs. E. B. Robinson, Mass.
Rev. H. D. Rugg, N. Y.

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For four years:

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Rev. Charles E. Burton, N. Y.
Judge Frederick E. Crane, N. Y.
Rev. Frederick L. Fagley, N. Y.
Judge E. B. Perry, Nebr.
Rev. W. N. DeBerry, Mass.
Hon. Carl R. Kimball, Ohio.
Mrs. Ozora S. Davis, Ill.
Rev. R. W. Gammon, Ill.
Rev. Harry P. Dewey, Minn.
Rev. Chester B. Emerson, Mich.
Rev. Russell H. Stafford, Mass.
Mr. Fred B. Smith, N. Y.
Rev. O. S. W. McCall, Calif.
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Mrs. Franklin H. Warner, N. Y.
Rev. James L. Barton, Mass.
Rev. W. A. Morgan, Ill.
Dr. Kenyon L. Butterfield, Me.
Rev. John Gordon, Ill.
Judge Arthur F. Ells, Conn.
Rev. C. C. Adams, Vt.

REPORT OF THE EXECUTIVE COMMITTEE

The Executive Committee would preface its report by mentioning the death during the biennium of its first Chairman, the Rev. Charles F. Carter, D.D., and of his immediate successor in office, the Honorable John H. Perry. Wise counsellors and faithful men, each one during his long life rendered a notable service to our fellowship of Congregational churches. The Committee has caused to be inscribed in its minutes suitable tributes to their memory.

Meetings

Caring for the entertainment of the Congregational Pilgrimage from Great Britain called for an unusual number of meetings of the Committee. Since the Council in Omaha there have been twelve meetings, and an additional meeting will be held before the Council in Detroit. The average attendance at these twelve meetings has been ten out of a possible fourteen.

The World Conference on Faith and Order

In its report made to the Council at Omaha mention was made of arrangements being made to participate in the World Conference on Faith and Order to be held in Geneva in August 1927. Our churches were represented in that Conference by the following accredited delegates: Drs. William E. Barton, S. Parkes Cadman, Henry A. Atkinson, Lewis T. Reed, William Horace Day, Chester B. Emerson, Morris H. Turk, Edward M. Noyes, Herman F. Swartz; Revs. Robert A. Hume, John J. Banninga, Timothy Lew; Mr. Raymond H. Fiero, Mrs. Albert J. Lyman and Prof. Eliza H. Kendrick. Others present were Prof. John Nollen, Dr. W. W. Peet; Revs. Roy M. Houghton, Thomas J. Jones, Arthur W. Dycer; Dr. Samuel H. Baer and Miss Margaret Slattery.

Dr. William E. Barton, as chairman of the delegation, made report to the Executive Committee, indicating that while the Conference was in the main harmonious and fraternal, no notable advance was achieved toward the organic unification of the Christian churches of the world.

The Year Book

A new schedule for the Year Book has been adopted, reducing the tabulation from a two-page to a one-page system. The result is before the Council in the book for 1927, much reduced in size, and it is hoped, more convenient for purposes of reference. Incidentally there is a saving of over three thousand dollars in expense.

Conditional Gifts

The Committee has approved of the new rates on Conditional Gifts adopted by the Commission on Missions. Apparently the more

liberal terms offered to the people of our churches has resulted in an increased volume of such donations.

The Commission on Evangelism and the Devotional Life

In its last report the Committee mentioned a prospective bequest to the National Council designated for the use of the Commission on Evangelism and the Devotional Life. This bequest from the estate of the late Henry S. Chapman of Glen Ridge, New Jersey, has been received in the sum of forty-three thousand dollars, and is now held by the Corporation for the National Council. The Committee has directed that the income of this fund be designated for financing the Commission's Program of Worship. The Commission under the leadership of its Secretary, Dr. Fagley, has been preparing material for the guidance and aid of pastors, and holding conferences with ministers in all parts of the country. These efforts are meeting with an eager response, and there is every reason to believe that they will be most helpful in developing a devotional spirit and a reverent worship in our churches.

The Commission on Men's Work

The Commission on Men's Work has reported, recommending that this temporary commission be discontinued and its work distributed through agencies already existing. The Executive Committee concurs in this recommendation and presents it to the National Council for action.

Group Insurance

A plan of group insurance for employees of the National Council has been prepared by a committee appointed for the purpose, and has been adopted by the Executive Committee.

Polity

A sub-committee on polity made a report on certain questions submitted to it by an association, which is approved by the Executive Committee, and is hereby presented to the Council for its action:

1. May an acting pastor of a Congregational church, himself not a Congregationalist, sit in a vicinage council of Congregational churches?

In the judgment of your Committee such a minister, serving as de facto pastor of an invited church and sent by that church to a council in which it has been invited to be represented by its minister and a delegate, has a right to a seat in the council. If the inviting church does not desire such a minister to be a member of the Council, its remedy is to omit the church which he is serving as acting pastor from its list of invited churches, and if, in an extreme case a majority of the invited churches agree that such a minister should not be a member of the proposed council, their remedy is to decline to send delegates, and thus to prevent the council. But there are abundant precedents for the sitting of non-Congregational ministers in such councils.

2. May a minister hold his standing both in a Congregational Association and in some other ecclesiastical body?

The National Council in 1898 answered this question in the negative, a serious question having at that time arisen with regard to a particular and notorious case. But within the period of thirty years which has elapsed since that action the movement for federated churches has risen and has caused the question to rise again and from another direction. A number of cases have occurred in which ministers have secured such double standing. Your Committee is of the opinion that such double standing is still irregular, and that in case of discipline it might result in confusion. A minister might be expelled from one ecclesiastical body and still be in good standing in another. This, however, might not be so serious as would at first appear, as the body that expelled him would have no further responsibility for him, and the other body would be at liberty to retain him so long as he appeared to his fellow members in that body to be making his calling and election sure, and they also could discipline him if and when he seemed to them to merit discipline. In the present flux of usage growing out of our federated churches and our movements toward closer integration, your committee would not recommend any drastic action; but in the interest of good order we suggest that a minister ought to be responsible to one and only one ecclesiastical body and that an affiliated relation with a corresponding body of another denomination would be more nearly regular than a divided allegiance, and a divided disciplinary responsibility. We therefore advise that the Executive Committee recommend to the Council that it in turn recommend to conferences and associations the affiliated relation when a second standing is desired.

3. Should there be a limit to the size of associations?

While the National Council has no authority to determine the size of associations, it has a right to determine its own membership, and the distribution of its money for the payment of expenses of delegates to the meeting of the National Council. Your Committee therefore suggests that the Executive Committee propose an amendment to Article III of the Constitution to the effect that associations of six or more churches shall be entitled to elect delegates, as was provided in the original Constitution.

The British Pilgrimage

At the Council in Omaha it was announced that our Congregational brethren in Great Britian were planning a pilgrimage of goodwill to the United States, and the Council took action expressing its cordial welcome to the prospective visitors, and directed the Executive Committee to make suitable arrangements for entertaining our guests. The Executive Committee itself served as the General Committee, with local committees in Boston and New York. The Pilgrims contributed the sum of thirteen thousand dollars toward the expense of their own entertainment in America. This together with the moneys raised by the committee met all expenses, including a part of the expense of the Executive Committee. (See Treasurer's report.) The Committee appointed its Chairman and Secretary Fagley to go to

England and escort the Pilgrims to our shores. The White Star Line generously provided passage, and they were the guests of the Pilgrims on the return voyage. Nothing could exceed the courtesy and hospitality extended to your representatives both in England and on the ocean voyage. The ship Celtic was filled to capacity with over twelve hundred British Congregationalists. They visited Boston, Plymouth and New York, while a special delegation of one hundred went to Washington. The appointments made by the local committees were perfect. In New York our guests were entertained for the most part in hotels. In Boston, by an amazing piece of machinery extemporized for the occasion, they were distributed in over seven hundred homes in forty-six towns. The fraternizing of these British brethren with our people was a delightful experience for all who participated in it. So far as reported nothing occurred to mar the memory of this fellowship. The day spent at Plymouth, where the pastor of the Church of the Pilgrimage, the Rev. Theodore E. Busfield, gave invaluable aid to the Committee, was most impressive. The final event of the Pilgrimage, the dinner at the Hotel Astor in New York, where two thousand British and Americans met in friendly intercourse, will not be forgotten by those whose privilege it was to be present. The expressions of appreciation on the part of our guests, both verbal and written in letters since their return home, are most cordial. The Pilgrimage as a gesture of friendship between Congregationalists of the two English-speaking peoples, was a success even beyond the anticipations of those who planned it. We know better than we did, on both sides of the sea, that however we may be divided by political frontiers, we are one in Christ Jesus.

The International Council of 1930

The decennial International Council of Congregational Churches is to be held in Bournemouth, England, the first week in July, 1930. The Executive Committee has authorized the American members of the Interim Committee to organize as the American Interim Committee, and correspond with the British Interim Committee in making arrangements for the Council, and to nominate to the Executive Committee for submission to the National Council a list of delegates in the proportion of five ministers, three laymen and two women.

In connection with this International Council our British brethren have invited us to return their visit of friendship with an American Pilgrimage. The acceptance of this invitation is advised by the Executive Committee, and terms of transportation have been obtained from the steamship companies.

Miscellaneous

The Executive Committee has placed on record its sense of appreciation of the large service of Moderator Davis, whose travels on behalf of the Council reached over 40,000 miles in a single year.

In connection with the visit of the Moderator to the Hawaiian

Islands the Committee expressed its judgment that it would be well for each Moderator to make one trip to the Islands during his term.

The Executive Committee have made numerous appointments, filling vacancies on various committees, commissions, etc., as the list appears complete in the Grey Book.

The Committee has noted an error in Article III, 1. (a) of the Constitution, which is made to be self-contradictory by providing for two delegates from each State Conference in one line and one delegate in another. For the guidance of the Committee on Credentials the Executive Committee has interpreted this as a clerical error and has requested a State Conference to propose a definite amendment to correct this mistake.

The Executive Committee also calls attention to the fact that under the same Article it is possible for an association of only two churches to be entitled to a delegate to the National Council and to share in the mileage provisions. The Committee believes that this is inequitable and that very small associations should be content with their representation through their State Conferences, and presents a recommendation to this effect.

The Committee has joined with the Commission on Missions in maintaining a department of publicity for the denomination, through which department widespread information regarding activities in various lines has been secured.

The Committee has met from time to time with the Chairmen of the Commissions, has cooperated with these Commissions in their activities and attended to a multitude of denominational affairs, which do not appear to call for enumeration.

Council Program

The Executive Committee is charged with the duty of preparing the program for the Council. The Committee appointed a sub-committee from its own membership, consisting of the Chairman of the Executive Committee, the Secretary of the National Council, Mrs. Ernest A. Evans, Mrs. D. C. Turner and Mr. Charles H. Seaver, and under the lead of this committee a program has been prepared and is herewith presented.

Recommendations

The Executive Committee makes the following recommendations:

1. That the Council itself hear invitations from the floor for the entertainment of the next meeting of the Council but refer final decision to the Executive Committee.

2. That the state conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.

3. That the following persons be elected corresponding members for the current meeting: State Superintendents who are not delegates; Rev. Frederick L. Fagley, Rev. William E. Gilroy, Mr.

Rolfe Cobleigh, Rev. Herbert D. Rugg, members of the Prudential Committee of the American Board and the Directors and Administrative Committee members of the Mome Boards.

4. That State Conferences and District Associations be advised to grant affiliated membership rather than full membership to ministers of other denominations who have reason to maintain double relationship.

5. That Article III, 1. (a) of the Constitution be amended to the effect that associations of six or more churches shall be entitled to elect delegates, as was provided in the original Constitution.

6. That the recommendation of the temporary Commission on Men's Work that it be discontinued and its work distributed through other agencies be approved.

7. That the Council formally accept the invitation of British Congregationalists to return their visit and that the Executive Committee be authorized to arrange for such a pilgrimage in connection with the International Council in 1930.

REPORT OF THE SECRETARY

The last meeting of the Council, held in Omaha in 1927, took far-reaching action affecting the organization of our denominational agencies. Let us turn to the question of how these reorganizations are working out at the very start.

Reorganization

It might have been expected that considerable confusion would follow such radical changes as seemed to be involved. Any such confusion, however, has been hardly discernible.

The reorganizations of the foreign mission boards began before the Omaha meeting and has been completely perfected, so that now our foreign missionary work is under a single administration, in which the women who formerly operated through the Woman's Boards have effective participation upon the Prudential Committee and in the executive staff.

The reorganization provided that the several Home Boards should be administered by a common Board of Directors, with four Administrative Committees in as many departments. This form of operation has been perfected and is working far more smoothly than its advocates hoped could be the case in so short a time, and it may be confidently expected that any clumsiness of operation which still exists will in the near future be left behind.

The question of the merger of denominational periodicals was referred to the Commission on Missions which recommended the publication of the American Missionary as a monthly number of The Congregationalist. This plan has been in operation for too short a time to pronounce final judgment upon its outcome. It should be borne in mind also that it is capable of almost any development in this line which is desired by the constituency. Probably the most important factor in the whole equation is the question of an adequate subscription list. At this point there is involved the interest and loyalty of Congregationalists.

The plans for the Commission on Missions have been worked out almost exactly as outlined in the report of the Committee of Twelve. The one exception which might be worth noting would be the failure to provide "a promotional force of secretaries and others corresponding roughly to the present (1927) associate, departmental, assistant and district secretaries of the societies." This provision has been met only in part. The savings reported by the Commission on Missions are of course in a measure due to the reduction of this promotional force of secretaries. Whether or not this saving has been poor economy it would probably be presumptuous to attempt to say. It is not beside the mark, however, to call attention to the fact that what may seem to be a sizable budget for overhead does not appear to be such when the vast amount involved, not only in current income but in the establishment of large capital funds and the laying of broad foundations for the future is considered.

The important thing is that now we are concentrating our forces upon our work rather than upon the structure of our organization. Without doubt some momentum was lost in turning aside for a little to repair the machinery. It is for us now with the improved organization to more than regain the lost momentum.

Church Union

Congregationalists have always been open minded on the matter of church union. At the meeting of the Council in 1923 an ex-

tensive statement was made regarding the attitude of the denomination. Specific resolutions were voted also at Washington in 1925, and at the 1927 meeting the Commission on Interchurch Relations was specifically charged to promote all possible approach on the part of denominations of similar polity and ideals, and that particularly such approaches should be developed between the General Convention of the Christian Churches and the National Council of the Congregational Churches.

These instructions have been followed out by the Commission. In the various conferences held and in the effort to work out a possible plan of union some things emerge very clearly as definite lessons. First of all it is very evident that there is an eager spirit abroad earnestly desirous of seeing the unification of the Church of Christ.

The second thing which became very evident in such negotiations is that while we have executives in almost all departments of church interest and activity there is no one, or almost no one, giving time and attention to the important question of church union. This is left to the remnants of time which those who have other primary duties to perform can seize for it. The question is a vital one as to whether every denomination which has any passion for church union should not provide executives who working together should seek to guide the spirit for union and to remove the difficulties in the way of union.

Among the difficulties which appear are (a) creeds and other doctrinal statements; (b) sentiments including attachment to names, organizations and cultures. and (c) vested interests. By the last is meant the fact that almost every denomination holds property and funds given in trust for specific purposes often inextricably intertwined with denominational life and faith.

It becomes important therefore that some one should point the way or ways by which these difficulties may either cease to be difficulties or may be overcome. A study of the proposals for merger of the Christian churches and Congregational churches seems to reveal the ideal there set forth as making it possible to realize Christain unity in very reality while at the same time retaining doctrinal expressions or their absence, sentimental connections and all vested interests wholly undiverted from their original designations. Perhaps the most significant value attached to the possible adoption of the proposals of the two Commissions lies in this fact that there seems to be provided a way by which this may be done not only for these two denominations but for as many denominations as wish thus to realize unity while preserving historical, sentimental and vested values.

The State of the Churches

One can give of course only his own impressions, but to the Secretary the churches not only of our denomination but of all denominations seem dazed; not seriously so, but significantly so. The tremendous and far-reaching changes coming over society and in thought have come so suddenly as to make not only the churches but all established institutions stagger. The rapidity of modern life, the distraction of new inventions made available by phenomenal wealth, rapid changes in social and even moral conventions, revolutionary ideas in science, philosophy, art and religion, are all calling for hitherto unwanted readjustment in thought and action. That readjustment appears to be in process with much less of stress and strain than might have been expected.

Whether a part of this or not, it is evident that in the churches there is a good deal of uneasiness and discontent with leadership. Of course there are always churches which are dissatisfied with their

pastors. It seems, however, that there are more of these now than in normal times. On the other hand there are more pastors who are uneasy and hoping for more satisfactory fields. This seems to the Secretary to be unjustified. In other words many a church has as good a pastor as it could expect, human nature being what it is, and many a pastor who is uneasy would best be content with his work and put his whole heart into it. It is too obvious to need argument that one dissatisfied person in a church can unsettle the activities of the entire church by spreading discontent. Anything which the churches can do in their fellowship with one another to discourage supersensitiveness on either side will be all to the good.

With regard to the spiritual life we seem to be in a period when the tension is relaxed. Immediately following the World War, and continuing into several years the spiritual atmosphere was dynamic, not to say charged with static. Men's minds and hearts were alert and responsive to every significant challenge. In contrast with this it is a laborious task today to secure the enthusiasm of the multitudes, and even of individuals, in great causes, as for example, in the missionary enterprise or evangelistic endeavor. Probably Congregationalists suffer less from this state of mind than do most Christian fellowships; nevertheless its effect is obvious to those who are engaged in philanthropic and religious endeavor. It is a time therefore for holding fast and for working hard, and withal a time for steadfastness of faith and the cultivation of the deep sources of soul life.

Secretarial Activities

Some may ask: What are the duties of the Secretary? As defined in By-law IV, these duties include: (a) keeping of records; (b)correspondence; (c) editing of the Year Book and other publications; (d) issuing notices; (e) aiding committees and commissions; (f) General Secretary of the Commission on Missions; (g) advice and help in constructive organization; (h) service to the churches; (i) representing the churches in interdenominational relations. This broad charter calls for a wide range of activity.

In the conduct of the Council office there is the keeping of the record of the Council itself; of its Executive Committee; the Corporation and the various commissions and committees. There is also the issuing of notices for the Council meeting, Executive Committee meetings, the Corporation meetings, the Commission meetings and the furnishing of the minutes of these various meetings to all entitled to them. Added to these services is the duty of general oversight of financial affairs for the Council, the Corporation and the Commission on Missions.

Addresses are called for on a wide range of topics before all kinds of audiences, including state conferences, district associations, denominational clubs, colleges, social organizations, particularly the churches, and most especially on special occasions, such as anniversaries, dedications, installations, and even special evangelistic services.

There are at present nine Commissions of the National Council, ranging from the Commission on Missions to certain temporary commissions, and in addition a number of committees. In this work the Associate Secretary shares with the General Secretary detailed attention in providing agenda of business, arranging for meetings, putting in form data for action, duplicating the minutes for distribution, notifying officers and committees of appointment, assisting special committes and officers in their tasks, and numberless details requiring attention. The largest of course of the Commission tasks are those of the Commission on Missions, the general guidance of

which falls to the Secretary of the Council, particularly judicial questions of relationship between various departments and societies, and between the societies and the churches, as for example, the apportionment plan. In addition to the routine tasks the Secretary is here called on also for inspirational functions.

The close relationship of the various national missionary societies to the National Council makes it incumbent upon the Secretary to keep in close touch with all of these boards. This means attendance upon annual meetings, board meetings, inter-society gatherings and actual service for the Nominating Committee, and through the Home Board Cabinet of Secretaries. By way of illustration, during the past biennium one of the practical tasks has been that of working out the plan of merger of the American Missionary and The Congregationalist, requiring no inconsiderable amount of attention; also the setting in operation of the entire new plan of organization adopted at Washington and Omaha have called for much personal attention.

Conferences without number are necessary. In addition to the conferences called for in the above there are the relationships with the various state organizations and the contacts with the interdenominational agencies. Specifically the Secretary has given particular attention to the relationship with the Young Men's Christian Association through its Counselling Commission, of which he is a member, and to the Federal Council in its various branches, serving on its Executive Committee, its Administrative Committee, Committee on Structure and Function, Committee on Policy, Committee on National Broadcasting, on Literature and various special committees.

The action of the Omaha meeting of the Council expressing welcome to the British Pilgrimage, under which over twelve hundred British Congregationalists made a week's visit to America, entailed no little toil on the part of the National Council office and of its Secretary. The entertainment of so large a company of visitors filled us with some trepidation at the start, but the splendid cooperation of the churches of the country, and particularly of the churches of the Atlantic Coast, which was visited by the Pilgrims, made it a joy as well as a comparatively light task. Without doubt the effect of this Pilgrimage will be felt for years to come.

The travel of the General Secretary is necessarily extensive. During the past biennium, however, this has been confined to the section of the country east of Minnesota and Nebraska in the North, and Louisiana and Mississippi in the South. From that line eastward to the Atlantic travel has been extensive for the meeting of appointments, for public addresses, conferences, etc., in twenty different states, into many of which several trips were made. The apparent lack of attention to the far West was more than made up by the generous service rendered in that region by the Moderator and the Associate Secretary.

A casual reading of the above might give the impression that the Secretary's work was largely routine, mechanical and nonspiritual. The facts are quite the contrary. Much of even the routine work has the most vital spiritual connection, but immediate contacts with the spiritual interests are continuous through public speaking and literary output, and the Secretary wishes to record his sense of gratitude for the rich opportunity of contacts and service which the position affords.

Charles Emerson Burton

THE REPORT OF THE ASSOICATE SECRETARY

It falls to the lot of the Associate Secretary to arrange the work in the office, in order that the interests of the denominations may be advanced. We have been very fortunate during the year to have as workers in the office those who have combined a high degree of efficiency with a real spirit of cooperation so that the work has gone forward with dispatch and the relationships have been most cordial and helpful.

The office has correspondence with the various Boards, State Offices and a large number of pastors and other church workers. At the busy season of the year our receipt of mail frequently exceeds 200 letters per day. It is a rare thing for answeres to be delayed. In addition to this there is a heavy correspondence with interdenominational and social agencies, all of which requires thought and time.

The shipping department, which is run in cooperation with the Commission on Missions, handles a large quantity of material and is of very great service to the churches by reason of the fact that this material goes out very quickly in response to their requests.

The expense of maintaining the office is below the budget allowance, and we are very proud of the fact that we are able to do an increasing amount of business with a decreasing cost.

It has been my pleasure to serve as Recording Secretary and also as Executive for a number of the Commissions of the National Council. In this capacity, I have been able to render some real service in the fields of Evangelism, International Relations, Interracial Relations, Mens Work and Law Enforcement. Each Commission, while primarily responsible for making a study of its own field of interest, carries forward educational and promotional work to the limit of facilities available. For a number of these Commissions, there are corresponding departments in the Education Society. It is the intent and purpose of the National Council office to foster the closets possible relationship between the Commissions of the Council and the various departments of the Education Society. We are hopeful that more effective cooperation may be developed and that the departments of the Education Society may be able to promote increasingly the interests which are under study by the various Commissions.

The Commission on Evangelism has pushed forward its program with growing effectiveness. The results of the work of this agency in our denomination, which now covers ten years, are quite satisfactory. What was only occasionally thought ten years ago, is generally accepted now, that the religious work of the church will yield itself to programization in carrying forward the plan of religious work for the local church, and there have been brought into practice the best principles of a true educational process. All the material that has been prepared for pastors, as well as that prepared for the church's use, has been developed along pedagogical lines; and while the principles of modern education as they relate to religious work have not been specifically advertised or commented on, yet they have under-laid and have directed the entire program. The fact that so many Congregational churches throughout the nation have set themselves to study their own local situations and to develope a

program of religious work to meet the conditions which they find, is one of the most encouraging features in modern church work in America.

The Congregational churches, because of their history and their principles, and their common traditions, not only in the field of religion and education, but likewise in their ideals of community responsibility, have peculiar advantages in this move to adapt the work of the local church to the particular needs of their own communities. While the local church as a member of the Association, State Conference, and National Council, and as a participating agency in the National Missionary Boards, has its world-wide responsibilities for the welfare of the Kingdom and the maintenance of religious agencies, still its primary duty is to minister to the needs of its own community, and so to adapt its work that that community, whatever may be its characteristics, shall find at its center a Christian organization keenly alive to its needs.

The work that has been attempted during this decade has been not so much to build up a national program of evangelism, but rather to encourage each church to study its own community and to assist that church in every possible way to deepen and enrich the spiritual life of its own people, that is to develop its own evangelistic program and by so doing, make its own contribution to the building up of the Kingdom both at home and abroad.

In connection with the work of the Seminar on Worship, I have had the rare opportunity of meeting hundreds of pastors, in various sections of the country, in serious discussion of the whole problem of worship in our churches. It is most refreshing to find that the interest in worship is so wide-spread and alert. I am much pleased to report that after two year's careful study, I can state most positively that the revival of worship in Congregational churches is in no sense an evidence of a decadent church life, but rather that worship as a means of enriching the service is inspired with a vigorous evangelistic spirit, and that its affect on the preaching the gospel is invigorating.

The program of worship is thoroughly educational, both for pastors and people, and we are seeking to put into practice the best lessons of modern pedagogical practice. There has seldom been in the history of Congregationalism a more enthusiastic cooperative program than our present denominational plan for enriching the service of worship.

One of the most pleasant duties that has fallen to my lot has been that of working with the Commission on Inter-racial Relations This Commission held a two day meeting at Claremont early in the biennium, and made a rather careful study of its field of activity. I have a feeling that such a procedure is in every way commendable. When a group meet for two days, it is able, in that period of time, to make far greater progress in the careful study of its work, than when it meets simply as an administrative agency.

I should hope that all our Commissions might be able to arrange early in the biennium for a meeting covering the better part of two days at least where they might truly find themselves and explore their field of activity and thus be able to work to best advantage.

In connection with the Commission on Inter-racial Relations, I have had the pleasure of working with Rev. E. E. Lindquist and Rev. D. B. Hall in making a study of the Indian situation. The re-

port of that sub-committee is included in the report of the Interracial Commission. This sub-report is well worth careful study.

Two years ago the National Council established the Calendar Service, which has met with very satisfactory response. This service is planned to meet these requirements: **First,** where churches desire a weekly parish paper the Calendar sheets with the inside printed with general material, enables the church to secure second class mailing rates and to use the two outside pages for church announcements and church news. **Second,** where churches desire to provide general reading along with their Sunday morning bulletin, they use the outside two pages for their order of service and parish announcements.

From the beginning, the material has been selected by Mrs. A. H. Nelson of White Plains, New York, a woman of broad education and rare accomplishments. As an editor she has been eminently successful in understanding the needs of the churches and in providing very high class material to meet those needs. She has been assisted in this by Miss Ella G. Sparrow, who has been the efficient publisher and circulation manager.

This service has been of great help to those churches using it. The circulation is around 50,000 copies per week. Plans are being made for extending the circulation if possible to 70,000. When this figure is reached, the service will be self-supporting, as it ought to be.

The Council at Omaha honored me by electing me as one of the fraternal delegates to the Congregational Union of England and Wales. I attended the session in London last May, and was introduced by the Moderator's traditional pharse, "May I remind you, sir, that our affection for you will be in direct proportion to your brevity." My brevity evidently was all that they desired or expected, for surely the cordiality of the brethren of the English Union was unbounded. I feel that the interchange of fraternal visitors between these two great bodies of Congregationalists ought to be a matter of serious consideration by both Councils, and that the beneficent opportunities which would arise out of such mutual interchange, would go a great way towards keeping these two branches of Congregationalism in closest brotherhood. It was my pleasure while in England to meet quite a number of groups of English clergymen and to discuss with them many interests relating to American church life, and to receive from them much of the storied tradition of our common ancestry. It was a great joy to accompany Dr. Wilson in travelling to America with the Celtic Pilgrimage and to bear my part in assisting to make the voyage a period of preparation for the visit to America. This was a richly rewarding experience.

It has also been my responsibility to do my part in representing our Congregational interests in interdenominational and other agencies. In connection with this, let me say, that in these great agencies, such as the Federal Council, The World Alliance, The Home Missions Conference, The Foreign Missions Conference, and other beneficent organizations, the Congregational group is making a very real contribution, a contribution thoroughly in harmony with the underlying principles of our church life, and out of all proportion to our numerical strength.

STATISTICAL REPORT

"The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding." (By-law XV)

It is to be regretted that the date of the meeting of the National Council is such that at this writing it is impossible to give the figures for the year 1928. The following figures therefore have as their latest year 1927, and in the comparisons the bienniums referred to are the years 1924 and 1925 for the earlier biennium and 1926 and 1927 for the later biennium.

The accompanying table of comparative statistics offers an opportunity for extensive study of the development of the denomination, and further statistics are furnished in the annual Year Book.

Losses and Gains

Losses are recorded in the later biennium for the number of churches, the total amount of benevolences and the number of members of Sunday Schools. On the other hand, gains are recorded for the number of church members, the number of ministers, the number of ordinations, the number of the Young People's Societies and members of these societies, the amount of home expenses, the average salary of pastors, the value of church property, the total income of the missionary societies, the amount of invested funds held by the churches and the number of churches with the larger membership. On the whole the statistics show a healthy condition of the churches; in fact a condition of health far beyond popular conception, or misconception.

The Churches

The tendency to larger and fewer churches continues. In 1925 there were 5,636 churches; in 1927, 5,548, a loss of 88. In membership, however, there is a gain of 26,898, the figures being for 1925, 901,660 and in 1927, 928,558. The number of additions during the biennium was 145,211, an average of 72,605 per annum, as against a total of 149,269 in the preceding biennium, or an average of 74,634. The earlier biennium, however, included 6,296 added by merger with the Evangelical Prostestants. If we eliminate these irrelevant figures the additions were larger in the later period. In both cases the number is considerably larger than the average for recent years. The number of additions on confession was 81,902 as compared with 89,854 the preceding biennium. The losses by revision were larger, being 58,019 as compared with 55,838 the preceding two years. This increase in the number of revisions and the small decrease in the number of additions and the merger with the Evangelical Protestants makes the net gain for the two years somewhat smaller than for the preceding term, the figures being 26,898 as compared with 40,331. With regard to the size of the churches, in the following figures the earlier number applies to the year '27 and the latter to '25; Churches of over 1,000 members, 97 as compared with 83; between 500 and 1,000, 298 and 280; between 100 and 500, 2,161 as compared with 2,083; churches under 100, 2,982 compared with 3,182. Of these last, churches of less than 50 members, 1,777 compared with 1,889. There were in 1927, 545 churches conducting services in foreign languages, which is ten fewer than in 1925.

Sunday Schools and Young People's Societies

The number of Sunday School members in 1927 was 742,270 compared with 797,987 in 1925, a decrease of 55,717. This is accounted for in part by a definite change in the recording of the number of missionary Sunday Schools. The number of Young People's Societies in 1927 was 3,085 and in 1925, 2,996, a gain of 89 in two years the members of the Young People's Societies numbered in 1927, 148,047, and in 1925, 121,910, a gain of 26,137.

Ministers and Salaries

There appears to be a gain of 99 ministers in the two-year period, the figures being 5,609 as compared with 5,510. There were 202 ordained in the biennium as compared with 177 in the earlier period, a gain of 25. A slight gain in the average salaries of the pastors has been recorded, the figures standing 2,092 for 1927 as against 1,969 for 1925.

Finances

Home expenses for the biennium amounted to $44,151,353 as compared with $40,229,822, a gain of $3,931,531, or an average gain of $1,955,765 per annum. Here it should be observed that 1927 showed a loss of $47,717 over 1926. The value of church property reported by the churches in 1927 amounted to $173,463,701 as compared with $155,452,752, a gain of $18,010.949. The invested funds increased from $17,824,050 in 1925 to $23,699,175 in 1927, a gain of $5,875,115.

Benevolences

Our apportionment benevolences for the national, missionary and educational societies and the state conferences amounted in 1926 and 1927 to $6,234,293, as compared with $6,291,836 the preceding biennum, or a loss of $57,543, being 0.9% decrease. The average gifts for the eight-year period since the World Movement were $3,028,620, and for 1927, $3.076,663, or $48,043 more than the average. The total income of our missionary and educational organizations available for current budgets amounted in 1927 to $5,313,566 as compared with $5,088,296 in 1925, or a gain of $224,570. This of course includes in addition to the contributions of the living income from invested funds, legacies, matured conditional gifts and special individual gifts. Adding to our apportionment receipts gifts for special Congregational objects and other than denominational objects, both of which items are very uncertain, show total benevolences reported in the Year Book of $9,061,151 in '26 and '27 as compared with $9,892,096 the preceding term, or a loss of $830,945. Not very much dependence should be placed in these last figures.

In so far as statistics are dependable indices of life there is cause for encouragement in the above record, and with the encouragement stimulation to improvement.

COMPARATIVE STATISTICS

	Number Churches	Total Members	Absent Members	Confession	Total Additions	Revision	Net Gain or Loss	Total Ministers	Number Ordained	Died	Total Benevolence	Per Capita	Home Expenses	Per Capita Giving
1863	2,652	260,284	30,854	7,765	14,378	755	3,093	2,693	.....	.....	(no report)	.....	(no report)	.....
1873	3,326	323,679	42,660	13,216	24,620	836	4,763	3,238	.....	.....	$1,213,816	$3.75	$1,978,365	$9.86
1883	4,010	396,209	57,004	14,800	28,377	1,724	8,590	3,796	.....	.....	2,638,619	6.66	3,943,228	16.61
1893	5,236	561,631	75,377	34,444	57,561	9,287	18,906	5,138	.....	.....	2,402,679	4.27	7,005,338	20.31
1903	5,900	660,400	100,335	29,404	51,521	12,260	7,551	6,071	152	108	2,088,967	3.16	7,954,566	15.21
1904	5,919	673,721	100,829	30,193	53,198	13,623	13,321	6,059	137	95	2,165,904	3.21	8,383,567	15.66
1905	5,931	684,322	103,124	34,881	57,722	13,599	10,601	5,933	143	115	2,353,024	3.44	8,490,212	15.84
1906	5,923	696,723	107,114	32,890	56,543	13,354	12,401	5,900	88	104	2,446,256	3.51	8,594,129	15.84
1907	5,977	708,553	91,304	34,587	59,289	14,031	11,830	5,966	114	120	2,591,660	3.66	8,996,014	16.35
1908	6,006	719,195	111,322	35,100	59,792	14,688	10,642	5,924	104	91	2,359,251	3.28	8,992,707	15.79
1909	5,991	731,079	113,012	34,245	62,481	21,256	11,884	5,988	99	85	2,813,262	3.85	9,107,519	16.31
1910	6,033	735,563	113,713	30,582	57,689	23,548	4,484	6,033	112	98	2,860,582	3.89	8,965,894	16.08
1911	6,048	738,741	111,376	30,319	57,667	25,791	3,178	6,116	89	105	2,454,340	3.32	9,356,122	15.98
1912	6,064	743,016	111,364	30,776	57,662	25,575	4,275	5,944	104	96	2,363,584	3.18	9,307,618	15.71
1913	6,096	750,193	113,840	34,294	61,430	25,052	7,177	6,066	94	91	2,378,702	3.17	10,174,335	16.73
1914	6,093	763,182	119,335	40,787	68,467	26,055	12,989	5,923	139	99	2,272,040	2.97	10,716,311	17.00
1915	6,103	780,414	113,262	43,172	70,026	22,968	17,232	5,997	135	115	2,443,205	3.13	10,382,503	16.43
1916	6,089	795,793	105,225	42,081	68,259	23,306	15,379	5,660	116	168	2,893,151	3.63	10,865,414	17.30
1917	6,050	808,415	118,014	39,624	65,734	23,591	12,622	5,851	107	140	3,396,351	4.20	10,906,426	17.69
1918	6,019	808,122	115,345	29,467	51,372	23,771	(−239)	5,722	97	119	3,097,033	3.83	10,251,586	16.52
1919	5,959	808,266	116,489	33,852	59,922	30,564	144	5,695	107	116	3,756,986	4.64	12,195,872	19.74
1920	5,924	819,225	116,536	39,922	71,857	28,459	10,959	5,665	93	139	6,188,728	7.55	15,044,684	25.92
1921	5,873	838,271	109,909	45,875	78,365	28,313	19,046	5,781	101	129	5,486,873	6.54	16,035,396	25.67
1922	5,826	857,846	115,719	44,175	73,030	24,476	19,575	5,620	95	140	5,212,216	6.08	16,781,755	25.64
1923	5,716	861,168	117,537	37,305	63,680	31,139	3,494	5,581	83	126	5,366,181	6.23	18,261,691	27.43
1924	6,680	878,995	111,112	44,132	74,339	26,842	17,666	5,613	88	120	5,178,265	5.89	19,507,607	28.08
1925	5,636	901,660	108,686	45,722	74,930	28,996	22,665	5,510	89	135	4,713,831	5.23	20,722,215	28.26
1926	5,608	914,698	113,035	42,091	72,724	29,811	13,038	5,571	96	145	4,618,660	5.04	22,104,535	29.10
1927	5,548	928,558	126,888	39,811	72,487	29,208	13,860	5,609	106	129	4,442,491	4.78	22,056,818	28.54

REPORT OF THE TREASURER OF THE NATIONAL COUNCIL

STATEMENT OF RECEIPTS AND DISBURSEMENTS
FOR THE YEAR ENDED DECEMBER 31, 1928

Balance Jan. 1, 1927 (Investments and Cash):		
In Bank and Petty Cash	$3,923.74	
Investments (General Fund)	26,234.22	
Miscellaneous Fund	3,507.05	
Mileage Fund	7,834.36	
Japanese Reconstruction Fund	10.00	
		$41,509.37
General Fund—Balance Jan. 1, 1927	$30,157.96	
Receipts		
Per Capita Dues	58,870.80	
Sales and Advertising	7,299.72	
Interest	1,853.31	
Associate Members, Omaha Meeting	772.20	
		$98,953.99
Disbursements		
Salaries and Wages	$24,331.32	
Commission on Evangelism	11,000.00	
Other Commissions	3,579.49	
Year Book	9,140.19	
National Council Meeting	7,386.44	
Office Expense	6,719.74	
Advertising and Publicity	2,658.18	
Rent	1,765.01	
Travel	2,142.65	
		68,723.02
Balance General Fund Dec. 31, 1927		$30,230.97
Miscellaneous Fund		
Balance Jan. 1, 1927	$3,507.05	
Receipts	0.00	
	$3,507.05	
Disbursements	3,507.05	
Balance Miscellaneous Fund Dec. 31, 1927		0.00
Mileage Fund		
Balance Jan. 1, 1927	$7,834.36	
Receipts	7,227.51	
	$15,061.87	
Disbursements	13,539.56	
Balance Mileage Fund Dec. 31, 1927		$1,522.31
Japanese Reconstruction Fund		
Balance Jan. 1, 1927	$10.00	
Receipts	0.00	
	$10.00	
Disbursements	10.00	
Balance Japanese Reconstruction Fund Dec. 31, 1927.		0.00
Balance General Fund Dec. 31, 1927		$30,230.97
Balance Mileage Fund		1,522.31
		$31,753.28

Represented by—	
Balance—General Fund	$3,709.48
Balance—Milage Fund	1,522.31
Investments	26,521.49
	$31,753.28

CASH FUNDS

General Fund				
Balance January 1, 1928			$3,709.48	
Receipts				
Dues	$57,676.84			
Calendars	10,903.16			
Interest on Investments	979.18			
Interest on Bank Balances	145.25			
Year Book	1,150.13			
Total Receipts		$70,854.56		
Disbursements				
Salaries Executive	17,126.31			
Salaries Clerical	6,735.39			
Commission Expenses	16,256.30			
Year Book	7,130.55			
Office Expense	2,462.69			
Calendars	12,622.94			
Advertising and Publicity	3,669.63			
Travel, Executive and Executive Committee Moderator	2,059.57			
Rent	1,640.00			
Total Disbursements		69,703.38		
Cash Receipts over Disbursements		1,151.18		
Transferred from Investment Fund Chapman Fund for Evangelism		5,000.00		
		6,151.18		
Transferred to Investment Funds Reserve General Fund		2,500.00		
			3,651.18	
Balance December 31, 1928				$7,360.66
Mileage Fund				
Balance January 1, 1928			1,522.31	
Receipts:				
Dues		6,161.86		
		6,161.86		
Disbursements				
Cash Receipts over Disbursements			6,161.86	
			7,684.17	
Transferred to Investment Funds: Reserve Mileage Fund			7,500.00	
Balance December 31, 1928				184.17
Cash in Corn Exchange Bank and Petty Cash Fund				$7,544.83

(Continued on page 54)

REPORT OF THE COMMISSION ON MISSIONS

Broadly speaking the Commission on Missions has two general functions: (1) Judicial; (2) Promotional. Judicial functions have to do with determining questions of common concern among the several missionary causes, including forms of organization and relationship. These functions are called judicial by accommodation since in reality they are for the most part advisory. Recommendations are made to the Societies and to the National Council.

The term promotional is used in the broad sense to cover the "disseminating of information, cultivating interest and procuring funds." For this work the Commission is not only a commission of the National Council but a committee of each of the missionary organizations, and as such, reporting to them as well as to the Council.

From 1923 to 1927 the judicial functions of the Commission centered very largely in the work of missionary reorganization. This work being done these functions have been few since the meeting of the National Council in 1927.

Reorganization Developments

There is little to be said regarding the development of the reorganization plans adopted at Washington and Omaha beyond the statement that the plans are working smoothly; much more smoothly in fact than might have been anticipated. This is best evidenced perhaps in the development of the spirit of oneness at the annual Midwinter Meetings.

The large development consequent upon the action of the Omaha Meeting occurred in connection with the unifying of the work of the Home Boards. This has gone forward with but a minimum of obstacles to overcome and with evident advantages at not a few points.

One large question not determined at Omaha, but referred to the Commission, had to do with the proposal for the merger of the periodicals. The Commission did not see fit to urge the American Board to go counter to the leadership of its staff and Prudential Committee for the consummation of a merger of the Missionary Herald with the Congregationalist and American Missionary. The Commission did, however, advise the Home Board to merge the American Missionary with **The Congregationalist** and this has been done. At this writing it is too early to appraise this departure. On the financial side the economy promises to be approximately $19,797 per annum. The subsidy of $15,000 per year for **The Congregationalist** is consequently no longer recommended.

The Missionary Education Committee has been organized along the lines suggested at Omaha, the authority of the Commission to modify those lines not having been exercised as yet. The Commission understands that this authority continues.

The hope that was expressed by the National Council on recommendation of the Committee of Twelve that there might be a joint Treasurer of the Home Boards has been realized to the extent of the election of the same person as Treasurer of the Home Boards that have offices in New York City. This same person has been made Treasurer of the Department of Receipts for all the Home Societies.

The provision whereby state representation is to be had on the Prudential Committee of the American Board and the Board of

Directors of the Home Board is gradually being worked out, although it will be a few years before it will be in complete operation.

Savings

One of the insistent questions which is being asked is: What saving has accrued from the reorganization plans? In reality this is a minor question, but it is a concrete one; at the same time one to which an absolute answer can never be given.

The Commission appointed a sub-committee to make a study and report to the best of its ability what the savings appear to be. That committee reports apparent savings based on printed reports of $100,826.93, including the estimated savings on the merger of the periodicals, as per working agreement with the Publishing Society. Of the total $60,803.54 accrues to the American Board and $40,023.39 to the Home Board.

Judicial Functions

Of the so-called judicial functions apportionment questions are perennial. The Commission has regularly recommended apportionments to the several states. A schedule is appended to this report.

As a part of the apportionment work the Survey Committee has annually made a study of the needs of the several Societies and of the different self-supporting states, and made the recommendations in each case. More and more these recommendations have been followed by the State Conferences and the actual operating percentages are now very near to those adopted by the Commission on Missions.

By action of the Council in 1927 the societies were assessed for $16,000 for interdenominational agencies. This is no longer recommended by the Commission, but instead recommendation has been made to the American Board that they conduct negotiations directly with the American Bible Society and the Central Bureau for the Relief of Churches in Europe after 1929, and that instead of the $8,000 of the $16,000 referred to above for the Federal Council it should share in the undesignated funds passing through the receiving treasury of the Home Boards, on the basis of 3 per cent of the total apportionment, to be paid by the Receiving Treasurer directly to the Federal Council, just as he pays their share to each of the societies. In the Year Book this will appear as a credit to each church in the Home Board column, and in the explanation of that column it will be made clear that this amount is included. It is further understood that such payments to the Federal Council shall not exceed $8,000 in any one year; also that the Federal Council shall be defined as the only organization entitled to such classification and that the churches shall be notified of this plan in the publications of the Commission, and that they are free to request the Federal Council to remove their name from the list of individual appeals which the Federal Council still makes where churches are in the habit of contributing directly.

A careful study was given to the question of conditional gift rates and a new schedule adopted more nearly in accord with rates offered by other denominations and interdenominational agencies. The results appear to be a very material increase in the number of conditional gifts and in the total amount thus contributed.

The question of annuities for unordained missionary workers has been constantly under study, and the Annuity Fund has been requested by the Commission to present at this meeting of the Council a definite plan for recommendation to the societies and agencies. This plan will be found on another page.

The Commission has joined with the Executive Committee of the Council in providing wholesale insurance for the secretarial and office staff along lines followed by several of the societies.

Facing the emergency which confronted the Extension Boards at the beginning of 1928, the Commission made recommendations for various measures of relief, including more favorable percentages for the Home Boards from the State Conferences.

Another relief measure had to do with approving appeals to the churches in general for special offerings for the relief of the sufferers from hurricane in Porto Rico and in Florida. These special appeals are seldom made by the Commission, but on such occasions they seem justified.

The Commission has requested the American Board to consider the desirability of arranging for the same Nominating Committee as the Home Boards, at least for the sessions held in connection with the National Council.

The Commission gave consideration to the proposal for merger with the Christian Churches and records its belief that if consummated the necessary adjustments in the work of the Commission can be made.

Promotional Functions

From the standpoint of Promotion the two chief features in the merger legislation enacted at Washington and Omaha, were, first, the election of the Commission on Missions as the Committee of Promotion by each one of the Missionary Societies; and second, the election of the Secretary of the Commission as the Promotional Secretary, or as the Secretary of Promotion by each one of the Societies.

In performing its duties as a Committee of Promotion for the Missionary Societies, the Commission has devoted no small part of its annual meeting to this phase of its work; which has also been true of the meetings of the Executive Committee. But the Commission has mainly performed the duties assigned it as a Committee of Promotion through the Promotional Council, which is distinctly referred to in the enactments at Washington and Omaha, as the administrative arm of the Commission for this phase of its duties.

During the year ending February 1, 1928 the Promotional Council held nine meetings; and during the calendar year ending February 1, 1929 it held six meetings. Being composed of the men and women on the staffs of the several societies which are actually engaged in the work of Promotion, the Promotional Council is able to function as "a genuine creative democracy." Each Chairman of the Promotional Council, during the two years under review, has been able, in his report to the Commission on Missions, to speak of a steady improvement in the way in which the Council did its work. This is due in part to the development of a better technique in the arrangements for, and in the conduct of its meetings, and also to a real increase in the spirit and purpose of cooperation.

The Secretary of the Commission in the field of Promotion, who is also the Secretary of Promotion of the several Boards, is the Executive Officer of the Promotional Council, and spends a good deal of his time in preparing for its meetings. He also has other important relationships. Indeed, as he has defined his work in his report to the Commission, it is mainly one of relationships, such as to the Administrative Committees of the Societies, whose meetings he is expected to attend so far as possible; and to the Regional Offices and Regional Committees, whose work he must try to co-ordinate with the National plans and with the State Superintendents and State Boards, where a similar need for co-ordination is apparent.

Moreover, it seems to be the duty of the Secretary of the Commission, who is charged with Promotion, to visit the different sections of the country just so far as he can in an effort to encourage a National point of view. This may be accomplished by an explanation of what the Commission on Missions, the Administrative bodies, and the Missionary Societies are trying to accomplish, and quite as much by a report to these administrative bodies of the points of view and reactions to their policies which are to be found in the several States and sections.

Concerning the legislation enacted at Washington and Omaha, there have naturally developed difference of an interpretation. The real question is—can we have unified Promotion and yet that freedom of initiative? No one who has watched the developments of these past two years can honestly question the possibility of affirmative answer to this question. As a matter of fact, it is increasingly being answered in the affirmative, and there is hope that the further on we get the more we shall be able to have the kind of working together which means not that people shall be dictated to by others but that they shall loyally and eagerly carry out plans which they have had a full share in making.

Reference may be made to re-organization of the staff of the Commission whereby increased economy is secured with no substantial decrease in efficiency. Miss Lucy V. Seidler has succeeded Rev. Harold G. Vincent as Office Secretary, and has also taken over the duties of Miss Alice M. English, who was Assistant Treasurer and Cashier. Mrs. D. Foster Updike, after two years of painstaking and sacrificial service as Associate Secretary of the Commission has left our work, and her successor has not yet been appointed.

Regional Organization

The Regional organization is now fully set up. The entire country is covered, but in a way that is suited to the desires of each section. In New England there is a Regional Committee, which meets from time to time, and of which Rev. Judson L. Cross is the Executive Secretary. Mr. Cross, however, also is serving the American Missionary Association as its representative in New England. The State of New York is regarded as a Region by itself, and once a year its Committee on Systematic Benevolences meets as a Regional Committee. Naturally the Regional office service is rendered by the New York headquarters of the Commission. The Middle Atlantic district is likewise served by the New York headquarters. The Region of the Southeast has appropriate Regional Committees, with Rev. W. Knighton Bloom as Regional Secretary. Dr. Bloom it will be remembered is the Secretary of the Eastern District of the Church Extension Boards, and his salary is wholly paid by those organizations. His service to the Commission is rendered possible by a readjustment as to office and travel, a part of which is paid by the Commission. The Mid-West Region, covering 17 states doubtless is the most fully organized of the Regions. A full time Secretary and Associate Secretary serve under the direction of a Regional Committee consisting of approximately fifty people, which meets once a year, with an Executive Committee meeting more frequently. The Regional office is fully organized to serve the various needs, not only of the 17 states in this region, but also of the Pacific slope so far as that section is not served by its own State Offices. The Region of the Pacific slope employs no officers as a Region, but has a Regional Committee which meets as occasion requires, and whose main function has been the arrangement of the very successful Pacific Coast Missionary Congress last September. Wash-

ington, Oregon and Idaho have asked for a more definite service, and this has been brought about by organizing them into an area with a woman worker serving under the direction of an Areal Committee. This does not mean that in any way these States have broken away from the rest of the Pacific Slope Region.

Promotional Costs

Considerable study has been given to the question of Promotional costs, with an effort to see how, taking into account the entire work of Promotion, which is done both by the several societies and by the Commission, can be more economically and efficiently done. Progress has undoubtedly been made but with equal certainty greater progress ought to be achieved. A considerable portion of this saving of $100,000 on account of the merger referred to in a preceding paragraph is in the realm of Promotion; for example, the Regional set up just described is down on the budget of the Commission at $50,000, which constitutes about one-third of the entire budget. When one recalls the district secretaries and offices that were previously maintained at Boston, at New York, and at Chicago (where there is a very marked reduction in office space and in number of persons employed), and at San Francisco, and thinks of the set up above described, he sees what a change has been brought about and how, to some extent at least, the entire country is more thoroughly and more cooperatively covered. The only respect in which there has been an increase of expense is in connection with the assembling of the Regional Committees. This, however, is the necessary price we must pay for democracy. Unless our whole work is to be administered and promoted by small committees living on the eastern seaboard we must apparently have something like this Regional set up, which enables people practically from every state to have a real share in directing our work of Promotion.

So far as the budget of the Commission is concerned, it was over run by the amount of $18,890 in the year ending February 1, 1928, mainly on account of the starting of the Project work and Thank Offering work, the "Potter's Wheel," and other forms of activity that could not be postponed. For the year ending February 1, 1929 the Commission kept within its budget, with a margin of $2,482. It should be said that the over-draft in 1927 was provided for without calling for an extra amount from the Societies, by reason of our having kept under the budget in previous years.

Promotional Plans

There is not space to do more than refer to the further development of old plans and to the starting of new plans during the period under review. Under the head of old plans that have been further developed may be mentioned the Project Plan, the Calendar of Prayer, and the Thank Offering. Under the head of new plans may be mentioned the work done in behalf of the Christian Use of Money, the new liaison arrangement by which National Secretaries undertake definite responsibility for specific states, and the effort which has now been vigorously started to improve the quality of our stereopticon lectures.

The year 1928 was characterized by a remarkable set of meetings. Beginning with the Portland Missionary Congress in September, followed in October by the American Board meeting in Bridgeport, the New England Regional meeting at Manchester, New Hampshire, and the Mid-Western Woman's Regional meeting at Milwaukee, Wisconsin. These meetings were all characterized by what

seemed to be an unusual sense of the presence of God, and there is reason to believe that the same atmosphere has been carried over into the meetings of the current year.

In this spirit the Plan of Advance, which will be presented to the Council, may be spoken of. The Plan was adopted by the Commission on Missions at the suggestion of the Promotional Council, after unusual care had been taken in preparing it, and unusual time had been given to discussing it. It was adopted by the Commission with the following vote:

"The Commission on Missions, profoundly moved by the thrilling presentation of the needs and opportunities for which our Congregational Churches are distinctly responsible and having heard the challenging Plan of Advance suggested by the Promotional Council, and believing that the churches are in a mood for this stimulating message, hereby earnestly approves the Plan. Further, recognizing our personal responsibility in thus making this Plan our own, both for ourselves and for the states and churches which we represent, we, the members of the Commission, commit ourselves, heart and soul, to its vigorous prosecution, and call upon all our ministers and churches to join heartily with us in this high endeavor."

This vote doubtless referred in some degree to the second paragraph of the Plan, which is as follows:

II. Accordingly, the **aim** of the plan of advance must have at its heart the **development of human personality in loyalty to Christ.**

We want people to come **more fully** under the tremendously dynamic influence of Christian missions as a part of their Christian experience.

We want many **more** people in our churches to come under this influence.

We want them to see that Christian missions is a **personal Christlike response to definite human need.**

We want missions to take its rightful place **at the center of the life of every Christian and every church** because only so can the individual Christian and the individual church obtain the breadth of outlook and strength of purpose which are essential to full-grown Christian character and service.

Studies of the trends of giving, which have been to some degree carried on by the officers of the Commission but which have been more thoroughly pursued by others, make it clear that there is a real tendency among our churches, which is shared by other denominations, to lessen support of our distinctively missionary enterprises. This cannot be accounted for by anything less than a question as to loyalty to the deeper implications of our Christian religion. Any work that is done to increase the support of our missionary enterprises must, therefore, take into account these deeper implications. It was with this in mind that the Plan of Advance was projected, and from this point of view, above all, it is presented to the Council.

Missionary Education

The Committee on Missionary Education was authorized at Omaha in 1927. Among the results of its work the following may be noted:

1. **Materials issued.** Improved graded materials for Primary, Junior and older groups under the general title of World Service Programs. A manual for leaders "Missionary Education in the Local Church," and an accompanying folder "How to Have Missionary Education in the Church."

2. **Materials in preparation.** A wall map illustrating Congregational Home Missions is being prepared by Dr. Davies.

3. **Field Work.** The Committee has worked out with care a plan for the more effective development of missionary education in the churches. This plan, which is being steadily pushed with the cooperation of states and regional offices, women's organizations and the Department of Missionary Education of the Education Society, is showing good results. Local churches are being helped through personal conferences, correspondence, public addresses at association, state and regional meetings.

4. Steady progress has been made toward the integration of missionary education and religious education in the church school. The project plan has been taken into account in the development of this work.

5. **Christian Use of Money.** This committee has cooperated with the Promotional Council through a joint committee on the Christian Use of Money and various helpful pieces of literature have been issued.

6. **Savings in Cost.** Cooperative measures in the production of program materials have resulted in increased effectiveness, with a considerable reduction in the total cost to the boards.

7. **Relation to Promotional Council.** The plan of organization of this committee involved close relations with the Promotional Council, and mutual representation in the membership of each body. The spirit of this provision has been carried out in cooperative work and interchange of information and reports.

The Laymen's Advisory Committee

The Laymen's Advisory Committee has concentrated its efforts on two major tasks. In the first place, it has sought to give Congregational men and women a new vision of the magnitude, scope and achievement of the Congregational enterprise in the local community and in the United States and overseas. To this end it has organized dinner meetings in sixteen States, where 10,000 men have been newly reminded of the dividends which have already been declared on their church investments. It has assisted in the organizing of expeditions to fields of work of the American Missionary Association and the Church Extension Boards, a total enrollment of nearly 30 men and women having spent a fortnight on the average as members of these tours. These people have not only increased their offerings to the work but have given largely of time for public addresses.

In the use of "Congregational Corporations," circulated largely through the cooperation of pastors, groups of lawyers and bankers have been convened and valuable contacts have been made in the interests of bequests, accurately drawn in behalf of local churches, State conferences, and missionary societies.

The second of the two major efforts has been that of securing financial commitments for the work. Your committee has been called in counsel in connection with the making of bequests in several of which instances amounts of considerable magnitude were involved. We have also taken a laboring oar in the conditional gift campaign for higher rates. We have also given ourselves to a more vigorous promotion of the conditional gift idea, with the result that in the last year alone such gifts were tripled in number and almost doubled in total sum, as compared with statistics for 1927. By private interviews and public presentations this committee has thus laid foundations which should secure substantial and increased returns through the years.

Recommendations

The Commission recommends:

1. That the apportionment of approximately $5,000,000 be continued.

2. That the National Council incorporate in its standing rules the order of procedure which it has voted at its last three meetings to the effect that "the Secretary of the Council be instructed that actions of the Council affecting the several Missionary Societies be referred to the respective meetings of the Societies in connection with the meeting of the Council at which such actions are taken, with specific recommendation to the Societies that they hold adjourned meetings where necessary in order to act upon such references."

3. That the budget of the Commission for 1930 and for 1931 be fixed at $150,000 with the understanding that this may be increased by amounts considered necessary on concurrent action of the Commission, the Prudential Committee of the American Board and the Board of Directors of the Home Boards.

4. That the Nominating Committees of the National Boards ask the State Conference Offices that nominations of state representatives for these Boards be made through trustees or boards of directors of the State Conferences for the use of such Nominating Committees in Detroit.

5. That the National Council recommend to State Conferences that in the future these nominations be regularly made by the board of directors or trustees of such Conferences.

Apportionments for 1929

Ala. (C)	2,300	Mont.	15,000
Ala. (W) and Fla. (W)	2,200	Neb.	100,000
Ariz.	3,500	N. H.	125,000
Cal. (N) and Nev.	108,000	N. J.	120,000
Cal. (S)	140,000	N. M.	1,200
Colo.	60,000	N. Y.	400,000
Conn.	590,000	N. C. (C)	3,000
D. C.	20,000	N. C. (W)	1,200
Fla.	15,000	N. D.	18,000
Ga. (W)	3,000	O. and W. Va.	275,000
Ga. (C)	2,000	Okla.	9,000
Haw.	54,200	Ore.	25,000
Ida.	7,000	Penn.	40,000
Ill.	425,000	P. R.	800
Ind.	18,000	R. I.	70,000
Ia.	192,000	S. C. (W)	500
Kan.	60,000	S. C. (C)	400
Ky.	500	S. D.	30,000
La. (C)	1,800	Tenn. (W)	1,500
La. (W)	1,800	Tenn. (C)	1,500
Me.	125,000	Tex. (W)	7,500
Md.	1,800	Tex. (C)	1,000
Mass.	1,087,500	Utah	2,000
Mich.	205,000	Vt.	130,000
Minne.	160,000	Va.	1,200
Miss. (C)	600	Wash., Alas. & N. Ida.	87,500
Mo. and Ark.	60,000	Wis.	160,000
		Wyo.	3,000

REPORT OF COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

The Commission on Evangelism and Devotional Life has always conceived that it occupied a position at the very heart of our church enterprise. Without disparaging the essential character or service of any other society, commission or organization in our Congregational fellowship, this Commission has believed that it was charged with responsibility for the most vital interests not only of the Congregational churches but of the whole nation. As surely as we believe that there is "none other name under heaven whereby we must be saved," so surely do we hold that the dual task of our Commission, to stimulate the search for God and deepen the experience of Him, constitutes the gravest obligation and the supreme reward of Christian people. Toward the accomplishment of this result the Commission on Evangelism and Devotional Life has labored during the biennium with diligence, consistency of purpose and extraordinary harmony of spirit.

A re-reading of the report submitted in 1927 makes it clear that the Commission has moved during the biennium in a clearly foreseen path. The report of 1927 stated:

> "The Commission has set for itself during the next biennial the task of trying to find what are the materials available for worship, and second what is the technique. That is, what is there in worship that can be taught by one who knows, and learned by one who desires to enter more fully into the Life of God."

The distinctly new undertakings in which the Commission has engaged during the two years have been in pursuit of this program. Conferences on worship were held in the fall of 1927 under the direction of the able and indefatigable secretary of the Commission. These conferences were ten in number, and took place in Congregational centers all the way from Buffalo to Berkeley, California. Other conferences have been held at Hartford, Connecticut and Northampton, Massachusetts. The program at each conference was prepared with scrupulous care, for the purpose of making the discussion both elevated and definite. It is not too much to say that these conferences on worship have revealed an almost pathetic hunger on the part of our ministers for suggestion, guidance and definite instruction on this vital matter. At a recent Convocation of the ministers of a certain state, one of our eminent ministers was scheduled to deliver addresses on the personal religious life. In the outcome, all the addresses were two-thirds concerned with matters of public worship, and the questions of the ministers were entirely so. The truth is, that throughout the United States there is an awakening to the

necessity of providing those means and methods by which the soul can see God in his holiness, beauty and elevation. Whereas no sane person would deny that God can be and often is found under circumstances that may be repellent or even revolting, it is still true that as people advance in culture and refinement they demand increasingly that the places and forms of worship should be more and more a perfect expression of their own best cultural life. No Congregationalist would for a moment attempt to attach sacredness to any particular form or ceremony, but throughout the United States our congregations are increasingly convinced that crudity of expression and lack of thought in the organization of the services are not the evidences of spiritual possession.

In addition to the conferences on worship, the Commission on Evangelism and Devotional Life has sponsored a series of worship seminars. These have been held during the biennium at Kingston, Rhode Island, Sunapee, New Hampshire and Short Beach, Connecticut. These seminars were composed of a number of ministers especially invited because of their interest in the problem of worship and their ability to contribute thereto. The seminar has only just begun to issue the results of its discussions, but will shortly put before our churches suggested orders of worship for the usual morning worship, the communion, reception of members and other services. The seminar is also at work upon a Book of Prayers, the publication of which will in due time be recommended to the Commission on Evangelism and Devotional Life.

From the seminars on worship through the office of the Commission are also being sent to the ministers of our denomination letters and leaflets containing practical suggestions on the conduct of worship. Valuable reports by sub-committees have been issued in inexpensive form dealing with the necessity of the recovery of worship as a significant factor in our church life, prepared by Dr. Raymond A. Calkins and Rev. William H. Spence. A second report, by Dr. Howard J. Chidley and President Ozora S. Davis, dealt with "Architecture and Worship." In a short time a third article on the "Psychological Principles of Worship" which has been prepared by Rev. Douglas Horton will be issued.

In the meantime the type of work to which the Commission gave itself a number of years ago has not been neglected. Systematically the Church Year Program has been put before pastors and churches, presenting the normal religious activities of a church through the fall, winter and spring seasons. Undoubtedly our churches have been greatly stimulated thereby, and pastors have been educated in the methods whereby churches are enabled to extend the spirit of hospitality, recruit new members and deepen the spiritual life. By advertisement in The Potter's Wheel, the necessity of presenting a well formulated and rational plan has been kept before our ministers. The Lenten program is winning the allegiance of a steadily increasing proportion of our churches, as is witnessed by the stupendous

sale of the publications of the Commission. The commission believes with all humility that it has been instrumental in meeting a genuine craving on the part of both our ministers and congregations, through its devotional publications.

It is worthy to note that in 1928 535,706 copies of the Fellowship of Prayer, issued under the auspices of this Commission, were printed and distributed. The preparation and publication of The Fellowship of Prayer has been a unique service on the part of our denomination to Protestant America; and those who have given of the depth of their emotion and the elevation of their thought to the production of The Fellowship of Prayer in successive years have a right to feel that they have contributed significantly to the common devotional life of the Church of Christ.

Through the intelligent interest of one of our leading ministers in the work of the Commission a legacy of $43,013.38 was left to the Corporation for the National Council for the benefit of the Commission on Evangelism and Devotional Life. This generous provision for the work of the Commission has enabled us to hold the conferences that have been mentioned and institute the seminars on worship. It is the purpose of the Commission during the next few years to carry on earnestly and devoutly the study of the principles of worship and encourage the practice of more reverent and fruitful forms of worship in our churches.

No one who reviews carefully and justly the work of the Commission from the time of its beginning to the present day and notes the response made by ministers and people to the leadership of the Commission along the lines of a deepening of the devotional life cannot fail of the conviction that there is a deep and genuine craving on the part of people for the nourishment of the distinctly spiritual life. Our churches have tried many experiments in the course of forty years with sincere desire to do our full duty and to interpret adequately the Gospel of our Lord. We have responded to voices that have summoned us as Christian churches into the many fields of endeavor.

Let us believe that none of this striving after an adequate presentation of the Gospel has been in vain. Religious life in most of the centers of population is on a distinctly high plane, but when all is said and done it remains true that there is one source of power and one satisfying reward, namely, in the profound and sincere experience of the human soul of the redeeming grace of God Who is the Father of our Lord, Jesus Christ.

FINANCIAL STATEMENT

Receipts	1927-1928	1928-1929
Balance on hand	$1,236.66	$1,841.15
Grant from National Council	9,000.00	9,000.00
Special Vote—National Council	2,000.00	
The Chapman Legacy		5,000.00
Sale of Literature	13,846.55	10,586.14
Refunds—Travel and Literature	140.00	98.72
	$26,223.25	$26,526.01

Disbursements

Salary and Labor	$3,122.00	$3,060.00
Rent	480.00	480.00
Shipping	2,113.91	2,198.13
Travel	1,325.75	505.93
Postage	1,098.84	1,564.74
Printing	14,397.70	13,301.66
Advertising	692.85	752.08
Tel & Tel	151.61	141.56
Seminar on Worship	748.09	1,502.32
Miscellaneous Expenses	221.97	548.18
Refunds on Literature	29.38	21.25
Repaid Loan of National Council		2,000.00
	$24,382.10	$26,075.85

LITERATURE REPORT

For Devotional Life

	1927-1928	1928-1929
Aids to Private Devotion	10,184	12,237
A Book of Prayers	10,047	8,795
Daily Devotions No. 1	6,199	6,312
Daily Devotions No. 2	4,511	4,165
Devotional Hymns	10,237	6,149
Devotional Reading of the Bible	13,250	16,693
Devotional Services	4,195	1,642
Fellowship of Prayer	535,706	579,625
A Service for Good Friday	15,798	12,264
The Gospel Story	8,579	6,477
The Story of Holy Week	7,339	9,963
How to Observe Lent	19,086	27,635
How to Pray	14,134	17,515
Lenten Devotional Service	5,000	25,000
Why Read Your Bible	10,277	9,584
Thursday Service		15,925
Worship Seminar Leaflets	3,640	27,270
	678,182	787,251

For Pastor's Class

Church as Society of Friends of Jesus	2,765	2,511
Six Lessons for Pastor's Class	4,766	4,051
A Brief Text Book	4,526	5,322
Jesus and the Christian Life (Text)	2,901	2,487
Pupil's Note Book Edition	5,488	3,591
	20,466	17,962

Church Attendance

Come to Church	14,902	66,178
Fellowship Canvass	2,074	2,638
Why the Church is of Value	12,121	52,620
What the Church Should Do	8,192	15,442
How You Can Help	11,648	17,479
What This Church Offers	16,100	17,399
On Going to Church	9,619	1,987
Why Go to Church	18,053	56,463
Autumn Invitation		90,000
	92,711	320,206

Membership Recruiting

Certificates Church Membership	16,228	28,575
Church Membership Applications	57,459	27,035
Hand Books	72,926	51,990
Information Cards	34,240	29,753
Invitation Committee	5,282	2,486
Men of the Burning Heart	6,739	5,309
Training in the School of Jesus	2,297	349
Why Join the Church	4,328	17,193
Win One More	2,664	727
	202,163	163,417
Miscellaneous Leaflets	10,963	67,537

REPORT OF THE COMMISSION ON INTER-RACIAL RELATIONS

The task committed to us is almost unlimited in scope. It is impossible for busy men and women scattered over the whole country adequately to fulfill it without some paid officer giving full time to it. We have, however, given much time and effort to the study of Inter-racial relations and to carrying on a program of education for alleviating race prejudice. As a means of promoting and understanding racial friendship we have urged the study of race relations in our churches. We have diligently thought through certain specific problems referred to us.

The last National Council desired that special attention be given to a study of race relations in the Pacific Southwest, with particular reference to the Orientals and Mexicans. Also the specific study of "The proposal that the American Indian be released from Federal trusteeship," was referred to us. These tasks we have carried on while not unmindful of other problems like Negro-white relations. The active members of the commission were selected from the Southwest for convenience in addressing themselves to these special studies.

Our activities can be grouped under the following:

(1) We have served as a clearing house for information and suggestions in this field.

We have carried on considerable correspondence on Race Relations with interested individuals, committees and societies all over the country. Many requests have been received for bibliography and help on Race Relations for schools of missions. Information has been gathered as to work being done by other denominational groups and missionary societies. Our general conclusion is that the Congregationalists are not behind any other denomination in the intelligence, range and devotion of their service for inter-racial betterment.

(2) We have cooperated with many efforts in the Inter-racial field, both in our own denomination and in inter-denominational groups. We shared in the Institute of International Relations at Riverside, Calif., which deals in part with Inter-racial questions. We cooperated in the Conference of Congregational Boards engaged in Spanish speaking work, held in Los Angeles. Some of our members represented us in other conferences held in various sections of the country. We were partners with the Department of Social Relations of the Education Society in the seminar in Chicago in April, 1928 on "The Church and Race Relations." We have had hearty cooperation in the study of Inter-racial relations and in educating our churches in them, with the A. M. A. and C. E. S. Special mention should be noted of assistance from Mrs. J. J. Pearsall and Secretary G. A. Hinman and Secretary H. C. Herring. Secretary F. L.

Fagley of the National Council has been of great assistance through the biennium. We have cooperated with the Federal Council's Commission on Inter-racial relations, of which Dr. G. E. Haynes, also a member of our own commission, is the secretary. We also shared in the Claremont, Calif. conferences of "The Friends of the Mexicans."

(3) We have furnished material for Race Relations Sunday, published suggestions for Race Relations programs in our churches, and sent out to all our churches the excellent program and bibliography of the Federal Council Race Relations Commission. This was done to avoid duplication in getting out another of our own. Copies of J. H. Oldham's pamphlet "Christianity and Race Relations" have been sent to many who were interested in this subject.

(4) A very successful two day seminar was held at Claremont, Calif. in the buildings of Pomona College, attended by all of the active and several of the other members of our commission, as well as by a number of experts and others interested in inter-racial relations. Chief attention was given to the matter of our relations with the Mexicans, with some to the Orientals and Filipinos of the Pacific slope. Suggestions from this seminar are:

(a) Request the A. M. A. to make a survey of conditions among the Korean, Hindu and Filipino groups on the Pacific slope, in cooperation with the State Conferences concerned.

(b) A renewed conviction that the Orientals should be placed on the "quota" basis, like other peoples.

(c) Mexican Immigration should be much further restricted and we favor a Joint High Commission of Mexico and the United States to cooperate in plans to limit it. Our judgment is that the "quota" basis may be unworkable, as applied to Mexicans, inasmuch as the number eligible under a quota would be too small to satisfy labor demands and would be rigid and perhaps unfair. It would probably not be passed by Congress. But as we want restriction and Mexico also wants it, we believe a joint commission could arrive at a workable solution satisfactory to the major interests on both sides.

(d) Our people should realize the Mexican is here to stay and must be accepted. The Mexican is on both sides of the international boundary and the problem is more than local. We watch with deep interest and approval the working out of the new arrangement by which the So. Calif. Conference working with Mexicans in its own territory also handles the missionary work of the American Board in the West Coast of Mexico field.

As we must deal with the Mexican for better or worse, we urge our people and our churches to cultivate friendly relations with these people in every possible way. Let us learn to appreciate their good qualities, get their point of view, sympathize with their progress, study their arts and crafts and see what they

can contribute to us, as well as what we can do for them. Efforts at understanding, like Mr. Herring's summer seminars to Mexico, should be shared as widely as possible.

Classes in Inter-racial relations are being carried on in many places. We urge a wide increase of such classes, with particular relation to Negroes and Mexicans.

(e) The A. M. A. might well devote more attention to the task of educating public opinion in the right attitude toward Race Relations, as well as in administering its admirable institutions, and in publicity aimed at financial support for the same. The A.M.A. is our largest group working for right Inter-racial relations, with ample force and large budget. Could it not well render excellent service in special educational work for racial understanding of the under-privileged races for which it works?

The Indian Situation

The Indian problem in America is one that deserves the most careful consideration of our people. There is no question but what there has been an increasing amount of study given the problem during the last few years. There has been developed voluminous literature. The Institute for Government Research has issued an eight hundred page study of phases of the problem by the experts of that institution. There have been hearings before committees of Congress; editorials and news articles in our newspapers and leading magazines; and there are on all sides evidences that there is a wide spread interest in the present situation, and a growing desire that if conditions are not as they should be, some progress ought to be made toward improvement.

In these various studies it has been pointed out that to gain a point of view of the situation as it exists we should study not only our own cumbrous attempts, but likewise that we should make a study of the program as it has been developed in Canada. It is said that the Canadian system recognizes the necessity of better pay for the administrators. It does not seek to make white men out of the Indians overnight. It depends on specialists who are outside of politics. It is based on constant consideration for the Indians' needs rather than for the white men's convenience. Such a system may not be completely adaptable to our own case. But its study in connection with framing legislation for the reorganization of the Indian service could not but be helpful.

The main question which lies back of the whole discussion is that of principle. What policies shall guide in the administration of Indian Affairs?

Several "schools of thought" have developed. On the one hand are those who maintain that the Indians must be "de-Indianized." The Commission is not in sympathy with the approbrium attached

to this term. That is, that they shall be made over on the pattern of the white man, for only so can they compete with white men in the white man's country. To do this, they must be given the white man's education and become integrated with the white man's civilization; and that in the end the Indians as a separate people shall cease to have their distinct existence and become amalgamated, culturally, if not racially.

On the other hand, there are those who believe that if the Indians become "civilized," it is but another name for extinction. This school holds that it is impossible to adjust a primitive people to a highly complex modern civilization. They contend that in the process the Indian's morale is broken; that the white man's efforts to iradicate the Indian's religion, strikes at the root of his being; that contact with white men has introduced vices and diseases; that the white man's school system has made the Indian dissatisfied without preparing him for life as he must live it. The groups demand in the name of the Indians, the right to choose the form of life which they will lead within their reservations.

It is not within the province of this Commission to measure or to differentiate the controversies that have raged and are raging in Government and professional circles. Suffice it to say that the Indian finds himself in a difficult transition period. He cannot go back to the old trails. The carefree, communal life of the past is gone forever. The buffalo cannot be brought back to the plains nor the great North woods reforested and the cities of the plains laid waste. He is in the midst of the white man's civilization and needs as never before, wise and sympathetic guides to show him the way. He finds the new trail dim and uncertain at times, but having set his hand to the plow he cannot turn back. Gradual assimilation into our body politic is the goal, distant, it is true, with respect to certain tribes, but nevertheless inevitable. This Commission believes that this can be a benevolent assimilation.

Holding this belief the Commission has no sympathy with the "let-alone policy" of the sentimentalists who raise the cry: "Let the Indian alone. Don't educate him. That makes him common like the rest of us. Let us make of him a museum piece, etc."

As far as the Government's administration of Indian affairs is concerned it goes without saying that in every great institution there are unfortunate instances and unworthy people. The Indian Service is no exception, and where such conditions exist it is prima facie evidence of the need of most thorough going investigation and study. On the other hand, one should not lose sight of the fact that in the personnel of the Indian Service (5,000 distributed among 109 Agencies in close contact with the Indians of some twenty-four states) there are large numbers actuated by purely missionary motives. Moreover, fully one-third of these employees are Indians working among their own people.

The Indian Rights Association which has done yeomen service in behalf of the Indians for years speaking of the present agitation says:

"We here do hope that much good will come to the Indians and their cause through all the agitation being conducted through the press. We do feel that publicity will go far towards correcting the evils, though we deplore the gross exaggerations of the evils of the boarding schools and all government administration. We know that much that is being published in the press is true, but we also know that much is not true. Our local Indians have suffered as much from what has been done for them as from what has not, and much of their idleness is directly traceable to much being done for them that they should have done for themselves. I believe extreme paternalism is worse than indifference."

This Commission endorses in the main the report of the Federal Council on the Indian situation as presented in the October 27th, 1928, issue of "Information Service." (This is based on the findings of the Institute for Government Research as published in "The Problem of Indian Administration." It is only fair to say that this study was made over two years ago and that many changes and improvements have since been made correcting conditions.) From this report the following quotations are taken:

General Policy

"The survey staff considers that 'the object of work with or for the Indians is to fit them either to merge into the social and economic life of the prevailing civilization, as developed by the whites or to live in the presence of that civilization at least in accordance with a minimum standard of health and decency.' Therefore the whole problem is 'Fundamentally educational.' In all the work of the Indian Service 'The primary question should be, how is the Indian to be trained so that he will do this for himself.' . . . . . .

Organization and Personnel Problems.

"Until recently the Indian Service has been highly centralized. A uniform course of study for all Indian schools is prescribed from Washington. Yet the different jurisdictions vary so widely that a distinctive program is recommended, fitted to the special needs of each jurisdiction, with increased authority and responsibility of agency and school superintendents. . . . . .

Health

"The inadequate records available show that there are more than twice as many deaths per 1,000 of population among the Indians as among the general population. The Indian tuberculosis death rate is 6.3, as compared with 0.87 for the United States registration area. In Arizona alone it is 15.1—higher than the rate for all causes in the general population of the registration area. Yet the records

are so imcomplete that but little can be judged from them. A diagnosis of tuberculosis is seldom made until cases are too advanced for cure. 'Diagnostic facilities, such as X-ray and laboratory and tuberculin tests, have not been available in the Service, and it is only on rare occasions that such aid is sought from the outside.' In the boarding schools the prevalence of tuberculosis is 'alarming,' due, apparently to the failure to make complete health examinations, to the serious overcrowding practiced, the poorly balanced ration, and the industrial method of operating these schools.

"At one school a tubercular patient, recently discharged from the school hospital was found by the survey staff 'repairing steam pipes in a wet and poorly ventilated room.' The school authorities had ignored the physician's orders. In another, children reporting to the dispensary for 'eyes' were all treated for trachoma though many really needed refraction. . . . . .

Education

"A change in point of view is 'the most fundamental need in Indian education.' Boarding schools are operated on a basis 'below any reasonable standard of health and decency.' A real program of adult education is much needed. The report urges that the Indians be taught how to farm, that a campaign be carried on to eliminate illiteracy among them and that they be taught independence and reliance upon their own efforts. There is ample evidence that Indian children are well able to handle school work. . . . . .

"The present course of study for Indian schools was originally prepared in 1915 and is now 'very much in need of revision.' The boarding schools are organized on a half-time plan with half the school day devoted to academic subjects and half to industrial work. Of this scheme the survey staff says: 'The labor of children as carried on in Indian boarding schools would, it is believed, constitute a violation of child labor laws in most states.'

"Very little directly vocational work is done. In most Indian schools the only system in physical training is 'a scheme of military drilling that is largely obsolete even in Army training camps.' . . .

"Community organization of social life for Indians is much needed, since nothing has been substituted in place of the old tribal organization. 'Most superintendents of reservations and agency employees generally do not understand the fundamental educational principle that the Indian must learn to do things for himself, even if he makes mistakes in the effort.' . . . . . .

"Bad economic conditions are general, even in tribes with large potential resources. . . . . Such statistics as are available show that the annual per capita Indian income, tribal and individual, for 97.8 per cent of the Indians is less than $500; for 71.4 per cent it is less than $200. This figure does not include the value of certain wild products with little or no commercial value. Individual income is

even lower; 83.9 per cent have a per capita individual income of less than $200. The report states that 'the standard of living is often almost unbelievably low. Almost nothing is spent for shelter and firewood, and very little for clothing and food. Many homes were visited where there was almost no food on hand. The homes where a reserve of food had been accumulated were the exception. Many Indians are just above the famine level, and if anything goes wrong they must go without, or fall back upon government rations.' . . .

Family and Community Life

"Indian homes vary widely, but, in general, the Indians still live 'in primitive dwellings, in tents, and shacks, and in small houses poorly constructed, ill kept and in bad repair.' The food supply is frequently inadequate and very restricted in variety. The government ration where it is depended upon 'is never satisfactory with respect to food balance and seldom with respect to quantity.' Dwellings are badly over-crowded.

"Indian family relations have suffered through contact with whites because most inter-racial contacts are with whites with low standards. The policy of educating the children in boarding schools has had a bad effect on both parents and children. 'Evidences are not lacking that many tribes' are today less industrious, less able to fit themselves to their environment than they were fifty years ago; that they were in some ways better off in their primitive state. In so far as the government has sacrificed real and vital adult education to the formal education of children in institutions it has handicapped a primitive people in their development, and the Indians have little to show. The loss of children tends still further to disrupt the family through the loosening of martial ties.' . . . . . .

Legal Problems

"The legal organization of the Indian Service is very inadequate. Legal difficulties are usually presented by the Indians to the reservation superintendent, and then, by him, to the Indian Office. Delays are frequent, and long-drawn-out. Another serious difficulty is the fact that the United States Attorneys are frequently not in sympathy with the theory of government protection for the Indians and are unwilling to prosecute the cases which are turned over to them.

Missionary Activities

"The outstanding need in missionary activities is cooperation between the government and the missionaries and between the different denominations working in the field. . . . . It also recommends the creation of 'a national advisory council composed of representatives of each of the churches engaged in mission work among the Indians.' The Indians are 'a deeply religious people' and it is urged that much more consideration should be given the native Indian religions, ethics and forms of worship. Denominational

rivalries present the same serious problems in work for the Indians as elsewhere. Some of the missionary activities the survey staff considers are 'of an extremely high order,' particularly some of the schools. But, it believes, missionary work should be restricted to 'work that can be adequately supported and for which high standards of personnel can be maintained.' The work of the missionaries, like that of the government, has had but little effect on home and family life of the Indians. It seems that 'the missionaries have placed their main reliance for reaching the adult Indian upon the traditional church activities, conducted in much the same way as are activities for white church members.' The survey staff believes that 'The Protestant missions could, without sacrificing the advantages of individual effort and local control, achieve certain obvious advantages of organization, by pooling their interest in some inter-denominational committee for Indian work similar to the Committee on Cooperation in Latin America.' ''

CONCLUSIONS AND RECOMMENDATIONS

Indians not a Homogeneous People

This Commission feels that it is well to recognize that Indians are not a homogeneous people. With 200 tribes or remnants of tribes, speaking almost as many languages and dialects, and scattered on 161 different reservations in twenty-four states of the Union, conditions vary—economic, social and cultural conditions vary and often to a marked degree. The ''Indian'' is in many respects as much of a composite as the Anglo-Saxon.

Racial Backgrounds

To take into account the Indian's racial background and to give adequate recognition to the fact that America's aboriginies are a ''peculiar people,'' peculiar in the sense that they are Indians and not Anglo-Saxons, is undeniably a point of view which should figure prominently in any race study. In order to understand the Indian of today one must look into the soul of the Indian of yesterday. In approaching a social and community program for these people it is well to bear in mind certain racial characteristics common to the Indian. He is **reserved** in the presence of strangers, unwilling to reveal his real feelings; also a deep-rooted **conservatism**, holding fast to old customs and traditions. Of more positive import are the racial traits which should be conserved, such as **self-respect, self-control, endurance, courage, loyalty, hospitality, generosity, sociability, capacity for friendship, reverence** and the **religious impulse.**

Cooperation of Indian a Factor

In any program of ''race uplift'' the cooperation of ''the one to be uplifted'' is a most important factor. Commenting on this a recent report of the U. S. Board of Indian Commissioners says: ''You can lead or drag an Indian to school but that does not mean

that you can make him think, or make him self-reliant or able to take care of himself.'' One is reminded of the College President's statement with regard to the attitude of the average student: ''Educate me if you can.'' Some Indians are responsive and want to learn the white man's way, others are not. Indians must learn to cooperate as white people do. This is not learned in a day. It calls for wise adaptability, great patience and a vivid sense of ultimate achievement on the part of those entrusted with these tasks.

Occupational Opportunities

As the Indian needs to learn cooperation so also does he need to know how to organize his abilities toward constructive work in a workaday world. Work will be his salvation while idleness will continue to be his curse. Occupational opportunities for Indians off as well as on the reservations are therefore needed. Your Commission believes that the Government could perform a much needed service by providing employment and placement agencies, especially in following up returned students from the schools.

The Educational Approach

Your Commission believes that many of the Indian schools and other agencies are conducted on a very high plane. In some cases more efficiently and with better equipment than is provided for the whites in the immediate neighborhood. On the other hand, many of the facilities are totally inadequate. But leaving all these matters of detail to be studied by the experts, your Commission holds that the whole theory of segregation of children from parents and from their own communities during their early childhood and adolescence is wrong in principle and a failure in practical operation. Such a process violates two fundamental human needs. First, the need of the child for the emotional life of affection which association with parents is expected to provide; and in the second place it deprives the parents of the opportunity of manifesting their affection and care of their own offspring. That is, to separate a child from the parent, and to deprive the parent of any responsibility whatever for the food, clothing, education and health of the offspring from the sixth to the fourteenth year, creates unnatural attributes of character in both parent and child. In saying this we are not unmindful of the need of maintaining boarding schools among certain tribes for many years to come (for example, the Navajoes); also providing boarding homes for orphan children and certain specialized training schools of secondary grades (for example, vocational and industrial, etc.).

It is the judgment of your Commission that the children of the tribe should be educated, as far as possible by the members of their own race who have had the advantages of education, and that this should take place in the environment and with the cooperation of the parents. Such local schools to be financed by the Government,

supervised by sympathetic whites and educated Indians, the courses provided to stress as the main idea, practical usefulness, and the teachers to be as far as possible members of the Indian community who have had special training for this work. It is to be understood that there are many disadvantages and real problems connected with this proposal, but if the whole life of the Indian community is to be lifted, it seems to your Commission that this is the way of advance.

It might be well, in order to test out this theory, to establish one or two "demonstration centers." In the more backward communities these schools might very well provide for "opportunity classes" for the retarded and the adults.

In any educational approach the school's task, as some one has put it, should be "the changing of a way of living rather than the carrying out of a routine of academic studies." Standards of regularity and order, vocational training and furnishing an opportunity for work should be vital factors.

It is the sense of this Commission that the Indian children should be enrolled in the public schools of their respective communities as soon as they are ready for this change. In some instances the process of assimilation has gone far enough to admit of this step. It is the goal toward which the Government in cooperation with the respective states having Indian population will steadily work.

Cooperation of Government and Christian Agencies

Possibilities of this sort of cooperation have already been touched upon in the paragraph on Missionary Activities. However, the Commission wishes to stress the following additional points, in keeping with the general spirit of that paragraph:

1. The churches could very well promote a campaign of education on the Indian problem, disseminating information through church publications, lectures, etc., centering on the history, traditions, customs, community and social life of the Indians. Every citizen should realize that he is a co-guardian and co-trustee with the Government in all its dealings with the American Indians.

2. For the purpose of improving family and social life community centers are needed. The churches have the opportunity, if they will, to establish such demonstration points, thus helping to develop the civic spirit as well as every phase of social life. The Government heartily welcomes such cooperation.

3. Leadership training and student scholarships. The desirability of raising up, training and using a native leadership has long been felt by missionary agencies. Even in the recent report of the Interior Department Committee on "The Problem of Indian Administration" this is stated: "Your Committee wants to emphasize the desirability of training native workers in the missionary activities, as such workers have a great advantage

in being able to reach their tribesmen in their own language. A high grade of work in mission schools will contribute to that end.''

Not only mission workers but all potential leaders should be adequately trained. It is therefore recommended that the churches seek to provide scholarship funds for deserving students who wish to go on to college. Something has already been done in this regard but much more remains to be done. The Government can also help. A revolving fund should be requested from Congress to make available scholarship funds on some sort of refunding basis.

Gradual Release from Wardship

Your Commission quotes herewith a paragraph from the Interior Department Committee's report, referred to above, and with this it is in full agreement: ''It is the opinion of your Committee that the time has arrived when some very definite plan should be made looking to actually severing the Government guardianship of many of the Indians and placing them upon their own full responsibility as citizens of the State. A great deal has been said for years about 'turning the Indian loose,' but indifferent progress has been made. This should be an individual matter. No tribe in its entirety would be ready for the step at the same time, but there should be a way by which an Indian who has had the educational opportunity and who should be placed entirely upon his own responsibility, can be given whatever belongs to him of tribal estate and informed that he is no longer under the supervision of the Government nor has any voice in tribal matters; that being a full fledged citizen, with the privileges and obligations of such citizenship, he need no longer look to the Federal Government for assistance. Additional legislation is necessary before this can be fully accomplished.''

We recommend that this Council approve the above conclusions and recommendations, and that the Executive Committee of the National Council, in cooperation with this Commission be instructed to bring these recommendations to the attentions of the Indian Bureau, the Committees on Indian Affairs in the House and Senate, and to the President of the United States.

REPORT OF COMMITTEE ON NEAR EAST RELIEF

This report of your Committee on Near East Relief has special significance because Near East Relief is facing the end of its task. On June 30th campaigning will cease, although the work must go on overseas for two more years.

Your Committee would record its firm conviction that no element of the Christian work of our Church during the past year and during the preceding decade has been more rewarding than that which we have helped to do through Near East Relief; that no money we have spent has been better used; that no record made in the sight of Christians and non-Christians alike has been more effective. Near East Relief has increased the missionary interest of the Congregational churches in a way to make us glad that we were sharing in such an effort, which successfully transcends race and creed. It has joined our hands with those of many brothers in doing the will of the Master of us all.

We acknowledge with deep appreciation the way in which our church leaders and members have carried forward this great task; and we may well unite in expressing our gratitude to Near East Relief and pledging our loyal support in helping to finish the program in which we share.

We have not only saved lives but we have built Life. Diseased children have been made well and gone out from our shelter and spread a new gospel of cleanliness and health. A definite program of religious education and character-building has resulted in new ideas of integrity, trustworthiness, and industry: ideals which the children are carrying from the orphanages into their new homes in cities and villages. Standards of work are improving. Artisans, farmers, nurses, workers of all sorts, still in their teens, fit themselves into normal economic life and press ahead with ambition, vision and trained ability. A frontal attack is in progress on racial and religious intolerance and hatred as children who have learned to sing "Faith of our Fathers, we will love both friend and foe," prove themselves good neighbors wherever they settle. And much of what American help has accomplished has been possible because the children are striving to be worthy of the faith for which their parents died and to prove their gratitude for our gift of life—gratitude that can only be expressed in lives well lived.

That is the accomplishment, hardly more than begun, the seed that will grow throughout the coming years. Now the immediate task is to finish our share of it. On January 4th members of Near East Relief's Advisory Committees met with the Trustees and voted their approval of the raising of a final $2,000,000 by June 30th. This

amount is the minimum budget that will give essential care to every boy and girl for whom Near East Relief is still responsible.

After June 30th pledges will be collected and the balance of the overseas program carried to completion by a Conservation Committee composed of a small group of workers best fitted for these tasks. But in the meantime we face the fact that only a few weeks remain for appeals to be made. We trust that a gift for this year and a pledge for 1930 may be made by every contributor, church, and Sunday School.

Your Committee makes two recommendations:

(1) That a small advisory committee be continued to cooperate with Near East Relief Conservation Committee.

(2) That our people make an extra effort before June 30th to share fully in bringing this remarkable piece of Christian service to victory so the children shall not suffer through our neglect and so that in this as in our other forms of service we shall merit the Master's "Well done!"

National Council Treasurer's Report

(*Continued from Page 29*)

INVESTMENT FUNDS HELD IN TRUST BY THE CORPORATION OF THE NATIONAL COUNCIL

Founders Fund		
Balance January 1, 1928	$3,914.09	
Additions and Deductions	.....	
Balance December 31, 1928		$3,914.09
Chapman Fund for Evangelism		
Balance January 1, 1928	.....	
Bequest Received	43,013.38	
	43,013.38	
Transferred to Cash Funds		
General Fund	5,000.00	
Balance December 31, 1928		38,013.38
Dunham Fund		
Balance January 1, 1928	.....	
Bequest Received	9,500.00	
Balance December 31, 1928		9,500.00
Reserve General Fund		
Balance January 1, 1928	26,521.49	
Transferred from Cash Funds:		
General Fund	2,500.00	
Balance December 31, 1928		29,021.49
Reserve Mileage Fund		
Balance January 1, 1928	.....	
Transferred from Cash Funds:		
Mileage Fund	7,500.00	
Balance December 31, 1928		7,500.00
Held in Trust by the Corporation of the National Council:		
In Securities	87,565.19	
In Accrued Interest Purchased	187.83	
In Cash Uninvested	195.94	
		$87,948.96

COMMISSION ON RECRUTING

Your Commission on Recruiting has held many meetings. It has conducted a voluminous correspondence between its members and with many others whose wisdom has been sought. Through its chairman it has held a number of significant conferences with such bodies as the Executive Committee of the National Council, the State Superintendents, representatives of the Education Society, presidents of educational institutions associated with Congregationalism, many pastors, and with a large number of young people both in college and in the seminary. This report, therefore, represents prolonged and nation-wide study of the matter committed by the Council to the Commission.

The Data

There is much uncertainty concerning the fundamental facts affecting the whole matter of ministerial supply. We have therefore undertaken a painstaking and, we believe, accurate study to learn (1) how many ministers are needed for the proper carrying forward of our work, (2) the number and character of the ministers now enrolled, (3) a projection as to the probable future supply, and (4) the cost of training. In the study of these items numerous subsidiary matters have appeared which bear upon our problem.

The statistical studies involved have relied primarily upon the data of the Congregational Year Book and the reports of the Federal Census. Matters of budget, expense of preparation, etc., are derived chiefly from a study of the student body at the Pacific School of Religion.

In order to present these important data in a form easily apprehended we are submitting herewith several graphs which quickly tell their own story.

Figure 1

Figure 1 presents on the same sheet (A) a curve showing the increase of population of the United States from 1895 to 1925. This must be a basal figure for all our studies inasmuch as the obligations of the ministry and of the church is to the people.

On the same sheet (B) we show the membership of the Congregational churches in America for the same period. This tells us that our membership has increased from 602,000 to 901,000. The line is severely dented during the period of the World War. This dent was not due to physical but to moral causes, for the total population shows no appreciable change because of the War. The significant thing about the membership line is that it does not run parallel to the population line. In growth our churches are not keeping up their share in the total population. Many reasons are offered for this lag and probably it is due to a number of causes, but some are venturing to guess that the ministry is now, as it has always been, the chief factor in the growth of the churches.

The third line (C) in figure 1 shows the number of ministers, both pastors and others, who have Congregational standing. This number increased approximately parallel to membership up to about 20 years ago. A marked slackening occurred at that time, and 15 years ago the course of the line was reversed and we have fewer ministers at every five year interval since. We now have only 163 more ministers than we had 30 years ago and there are 523 fewer now than there were 15 years ago. This falling line of the ministry ly-

ing beside this rising line of population and the less steeply rising line of church membership constitutes the problem before the Council.

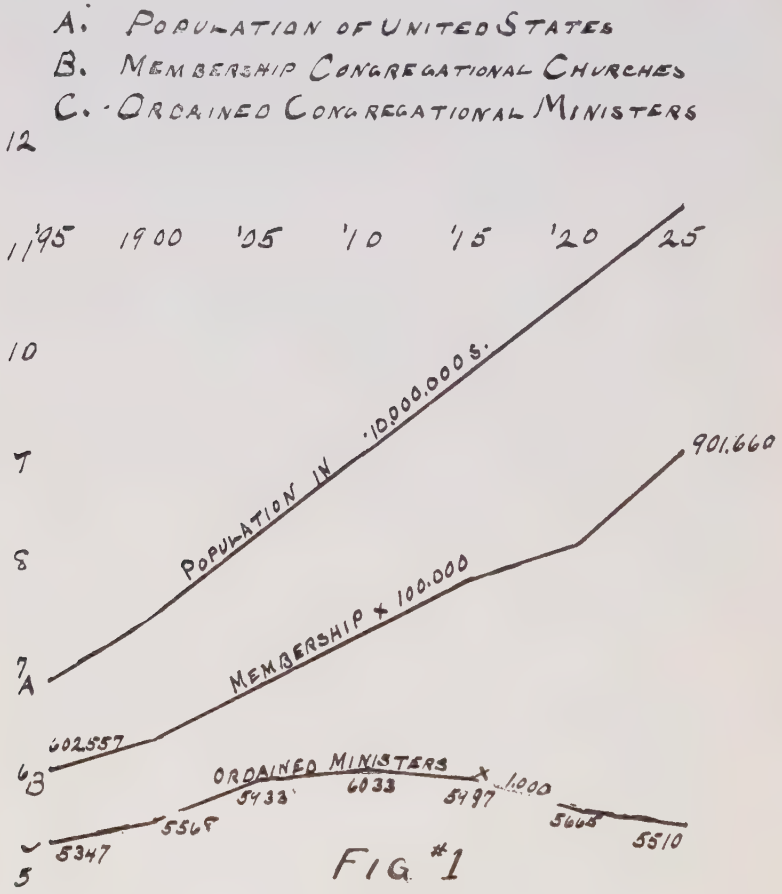


Figure 2

Figure 2 places side by side the curve for the churches, for the ministers of all functions, and for the pastors. It appears that the curve for ministers runs rather closely parallel with that for churches until 1910. Since that time, while the churches have decreased heavily, the ordained ministers have decreased still more.

The line for pastors is the more significant one in comparison with the curve for churches. It appears that the maximum number of pastors came about 8 years before the maximum number of churches and that from that date on the pastors have decreased much more rapidly than the churches. This, of course, indicates a corresponding increase in the number of pastorless churches. The big gap is eased a little by the yoking of small churches so that the gross disparity is not quite as great as would appear. Nevertheless it remains that 30 years ago we had 1,894 fewer pastors than we had

churches, whereas today we have 2,392 fewer pastors. The disparity has increased by about 500.

There are some very important deductions to be shown by this curve. (1) As Congregationalists we are now thinking of "livings" rather than of the field. This arrangement is probably desirable from the point of view of the minister, but it is doubtful whether it is most effective for the propagation of the Gospel. A number of new denominations have appeared within recent years and they are forging ahead rapidly in churches and membership. Someone has suggested that these newer denominations have not yet created vested interests in the ecclesiastical sense and that thus their ministry conceives of the entire population as the field of work for them. (2) Types of ministerial service have greatly increased within a generation. This in large measure accounts for the wide gap between pastors and ministers as a total, and this gap may normally be expected to increase as the diversification in the idealistic vocations also increases. The gap between ministers and pastors contains a surprisingly small number of ministers who have gone into business—actually only 135 out of 2,392 who are not pastors.

The number of ministers available for the pastorate consists of the total number of ministers less those who are counted under a number of very important heads, chief among which may be mentioned: foreign missionaries; secretaries; superintendents; denominational executives; authors and editors; administrators and teachers in educational institutions; interdenominational workers, for example, those with the Federal Council, Bible Society, etc.; chaplains; evangelists; social workers; serving other than Congregational churches; incapacitated on account of illness, etc.; supernatuated business and professional.

Inasmuch as all these claims will continue to be exercised as demands upon our ministry it is certain that there will always, therefore, be a large gap between the number who are enrolled as ordained and the number who are listed as pastors. We see no reason to suppose that these two lines will appreciably come closer together. They may spread still further.

The fact that there are so many more ministers than there are pastors has often been read as though there were a couple of thousand jobless ministers looking eagerly for every pastoral opening. Our studies show that this is not at all the case and the long list which has just been recited serves to indicate why this is so.

It is a fact that a large number of men appear at once as available for any important vacancy occurring in the pastorate. This, however, does not give evidence that there is an over-supply of men, but rather that many men are eager to move. Your committee has checked carefully with a number of pulpit committees which have been recently in search of pastors, and it appears that there are very few men indeed whose names come to such committees who are without pastoral positions or other types of work definitely suitable for ministers. There are, in fact, a great many more vacant churches than there are unemployed ministers.

If the curve of church membership is projected to the year 1940 it shows that at the present rate we should then have 1,200,000 communicants. If the curve of pastors is also projected to 1940 it shows 2,500 pastors available to care for these members, or about 480 communicant members for every pastor. We are not asserting that this trend will continue for another 15 years as the lines of the chart prophecy. Doubtless there are several other factors entering into the equasion, but on the evidence of the present ratio this seems to be the outcome within a half generation.

Another very significant thing resulting from the study of the curves of population, ministers, and pastors is the obvious fact that the Congregational churches are not getting their fair share of the youth who are preparing for leadership in the years to come, and we are certainly getting a much smaller part of the educated youth than we were able to call so recently as one generation ago. These lines concur with the statement often made that the proportion of boys in college looking forward to the Christian ministry is growing steadily less and less. This is confirmed by studies made by the Council of Church Boards of Education which show that the proportion preparing for the ministry, in comparison with those preparing for other professions, is suffering a serious downward trend. This

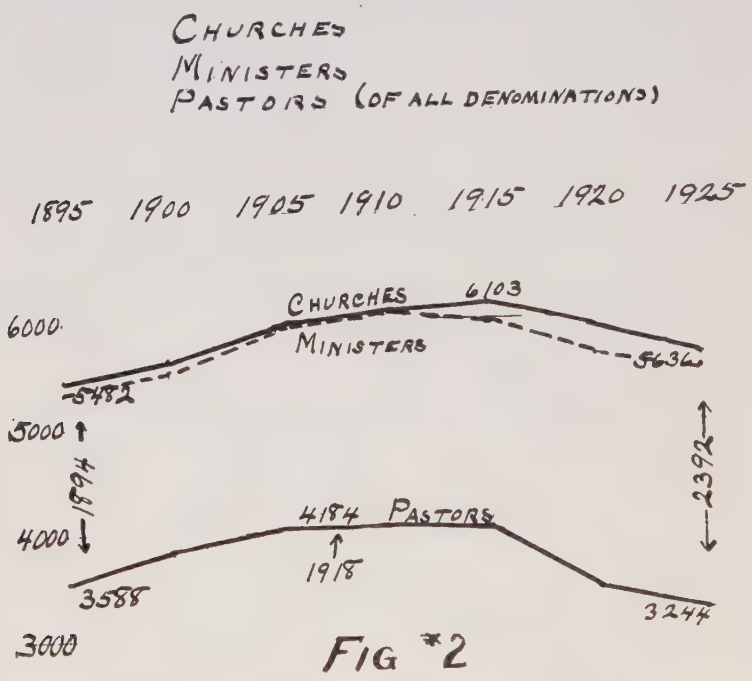


FIG *2

will probably reflect itself in the years immediately ahead of us by a still further lag in the church membership line in comparison with the line indicating increase of population.

A chief reason for the lowering proportion of young men for the ministry is due to the competition of other forms of valuable service which are more numerous, better organized, and more insistent in their appeals toward the best youth than was the case when the men now in the prime of their ministerial life were back in college.

Figure 3

Figure 3 presents side by side the record of ordinations compared with the record of deaths. The Year Book began these reports in 1901. We thus have 25 years of careful statistics.

Inasmuch as ordinations vary considerably from year to year, as also do deaths, both data were assembled in five year periods and averaged. This makes a much smoother curve and more accurately tells the story. The first 5-year period shows an average of 146 or-

dained. The last 5-year period shows an average of only 91. Thus 25 years ago we ordained half as many more ministers per annum as we have during the last 5 years. The decline began long before the World War.

Deaths, on the other hand, rose from 101 to 130. This line will steadily rise for the next 20 years, but as it is we are now burying about 45 per cent more ordained men than we are annually inducting into the ministry.

The age at death has been very carefully recorded for over 50 years and it reveals that our men die on the average at almost exactly 73 years of age. We are not equally well informed, however, regarding the age of ordination, but counting back over all those ordained as reported in the last Year Book we find that the average age was 36 years. This gives an average period of service

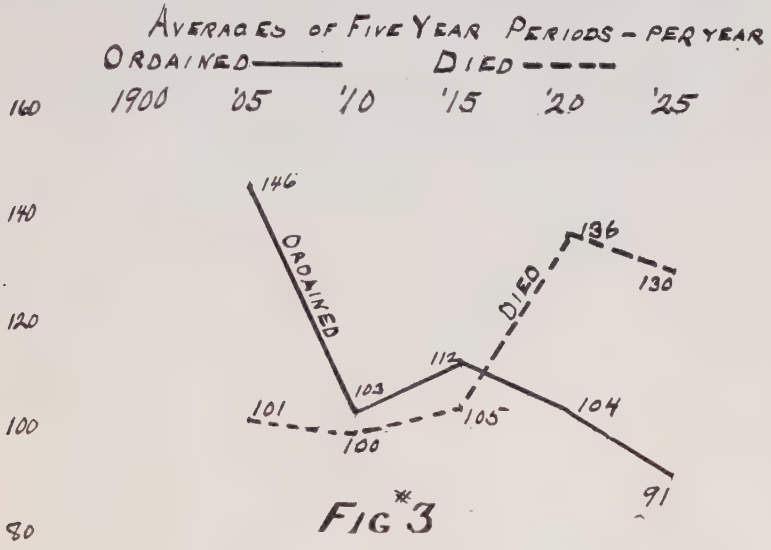


FIG 3

of 37 years, which corresponds very closely to the figure reported in the Year Book as covering the record of the past 50 years. Thus men are ordained, on the average, at 36 years of age, they serve 37 years, and they die at 73 years. The Annuity Fund shows that the average age of retirement from active service precedes death by about 5 years, coming thus at approximately the age of 68.

It thus appears that men who were ordained on or before the year 1900 will serve as a group not to exceed the year 1937, i.e. 8 years from the time of the meeting of the Council at which this report is submitted. These men number, according to the last Year Book published, 3,404 and to terminate their service by 1937 they should retire at the rate of 340 per year, beginning with 1927.

If we carry our tables on to 1950 the same method of computation will show that we should have 1,200 still living out of our over 6,000 ministers reported in 1927.

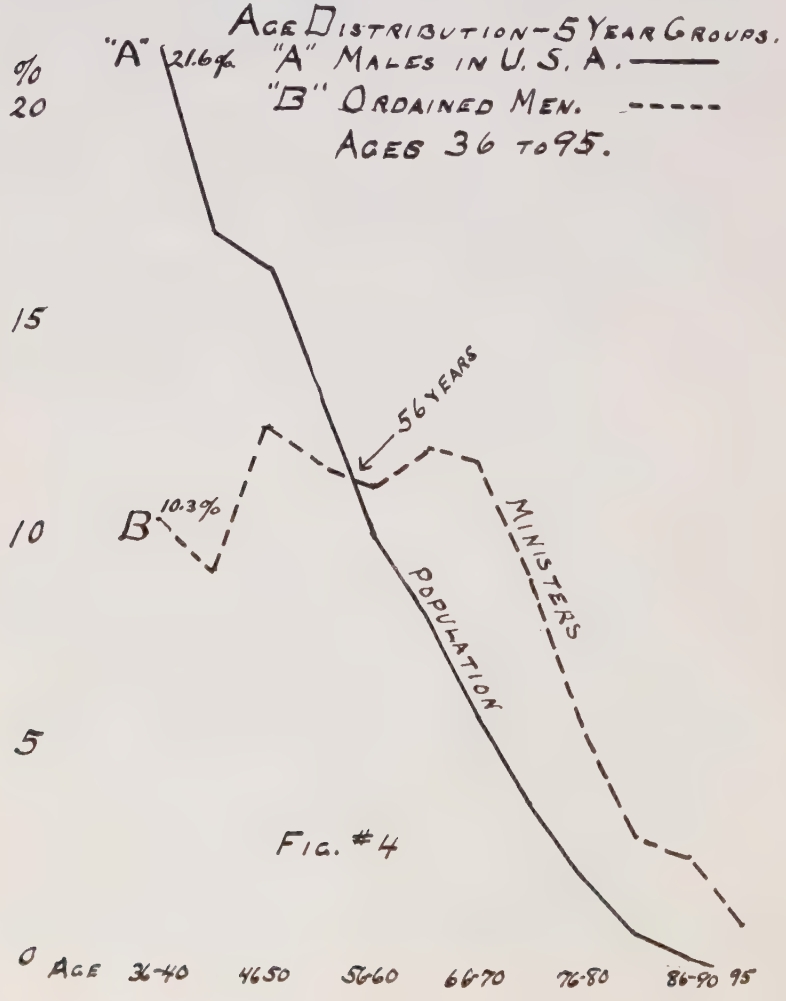
These are figures for our total ministry. The same reckoning applied to ministers serving as pastors shows that 2,225 will go finally out of service by 1937, leaving only about 1,600 of those who were reported in the Year Book of 1927.

There seems to be no escape from the havoc wrought by superannuation and death. The only remedy nature provides is the birth rate. Certainly we cannot expect to lengthen the life of our ministers by any great amount since they already live to an average age of fully 73 years.

Our present ministerial birth rate, namely the rate of ordination, is found to be running something less than 100 per annum, actually 91 during the last 5-year period. If this is continued to 1937, namely 10 years beyond the figures of the last Year Book, we may expect to ordain somewhere between 900 and 1,000 men to take the place of the 3,400 who will die or retire by that time.

Figure 4

Figure 4 presents the age distribution of males of 36 years of age and upward in the total population as shown in the solid curve lettered A. If we were recruiting our ministry to replace those who



die the curve for the ministry would coincide with the population curve as both are worked in percentages. It appears at once, however, that between the ages of 36 and 56 our supply of ministers, instead of increasing to match the population, has actually decreased, whereas after 56 years of age we have a corresponding overproportion of ministers.

It is true that the regions located close to theological seminaries have no difficulty in securing young ministers. They have the first choice of the output of the schools, but viewing the nation as a whole we are seriously short of young men inasmuch as the dotted line falls below the solid line for the younger years and we are proportionately over-supplied with older men in just the amount that the dotted line rises above the solid line in the older years.

There is a very interesting actuarial truth which many do not perceive, namely that there is a crisis age in economic activity. For example, it makes very little difference in usefulness whether a man be 35 or 55 years of age, and even up to 65 there is no very sharp consciousness of failure. Thus for 30 years in the ministry a man's usefulness is practically on a level and ministers may be called with safety so far as their current service is concerned anywhere within that age limit, but the next 3 years makes more difference than did the first 30, and the next 8 years makes a difference between a vigorous live man and one who is actually dead. We may prolong the time of retirement for a year or two at best, but the finale of death is inexorable.

For a number of years now we have been travelling on this plateau of usefulness which lies from 35 to 65 years. As a group we seem to be nearer the age of 60 than age 50.

At the present rate 8 or 10 years will carry us as a group to retirement, and 15 years will bring us to the dead line of 73. Insurance people know of no method of escape from this inexorable trend except by the introduction of young life at the other end of the course.

Figure 5

Churches cannot survive without pastors. We must either give up the churches or get the ministers. As to the latter, we must either ordain them or capture them. To capture is much cheaper and much easier, especially when there are many men who are outside of our denomination who are entirely willing to come and dwell with us. It is a fair question, however, whether the economy resulting from the appropriation of ministers from other sources rather than from rearing them from our own body is not offset by very great losses both financially and spiritually. At any rate the figures show that serving as pastors of our churches and in the year 1927 there were 3,000 ministers who had good and regular Congregational standing and there were 956 who did not have Congregational ministerial standing, which means roughly that we have only 3 Congregational ministers serving our churches to one who is not of Congregational standing.

These 956 non-Congregational pastors do not include any who have been reared and ordained in other denominations, but coming to us have been willing to join our associations and wholly cast their lot in with us. Nobody knows how many of the latter there are in our fellowship, but an actual count of the men reported in the Necrology for 1927 shows that 26% of those who died that year came to us from other sources and actually united with Congregational associations. If this percentage applies to the entire number of our ministers it would mean that there are about 1,500 men now

enrolled in our associations whose ordination was not at our hands. To this we should add the 956 who are not even yet enrolled with us, which would make approximately 2,450 men who are either pastors or are otherwise in our ministry whose background and training is non-Congregational. This is 43% of the total.

This fact may explain in some measure the perplexity of the Commission on Missions with reference to its program of missionary promotion. While many of those who have come to us from elsewhere are whole-hearted and effective in our common work, it is none the less notorious that a great many have failed to catch a picture of the work which is wider than the particular church in which they are rendering service.

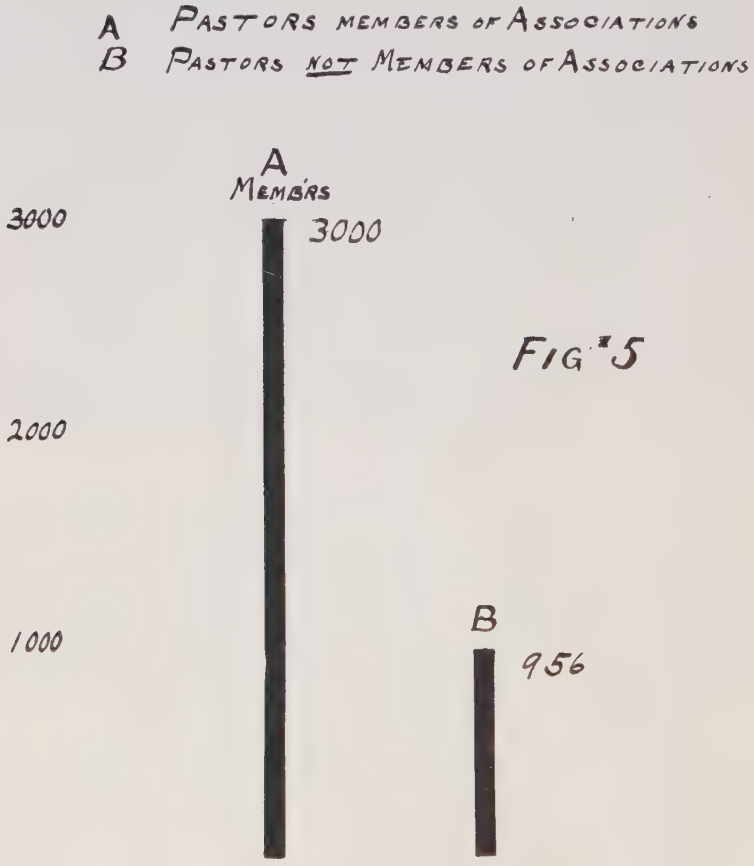


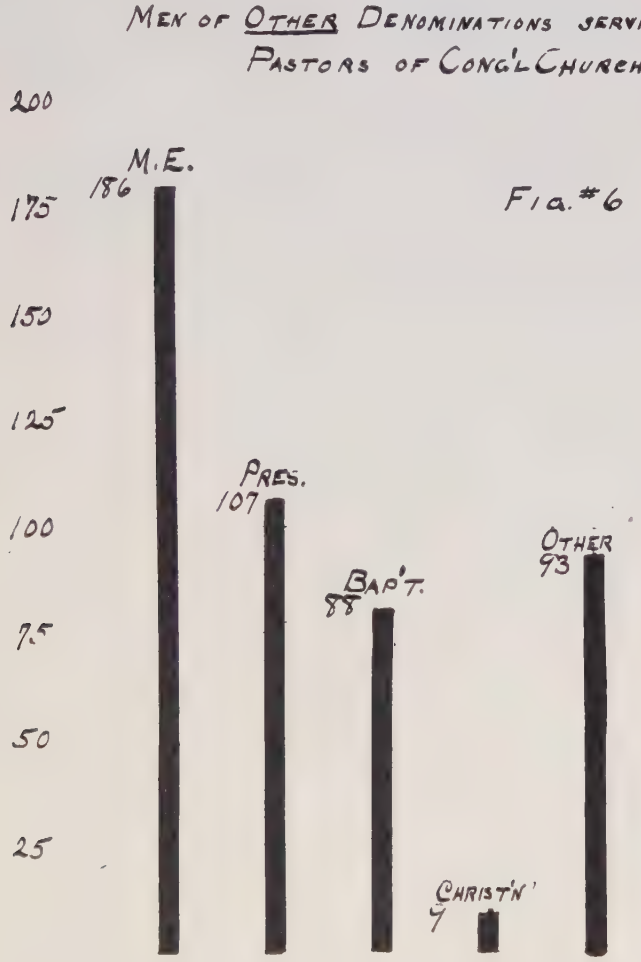
Figure 6

It has been found desirable to analyze the group of non-Congregational pastors to discover their present ecclesiastical standing. Remember, these are not men who have joined our Associations but those who, though serving our churches, have not joined us. 186 are Methodists, 107 Presbyterians, 88 Baptists, and other denominations together make a total in excess of 100 more. This does not include licentiates or ministers who claim to be Congregationalists

but whose standing is impaired. When we recall the disturbance made in the Presbytery of New York recently regarding the occupancy of one of their pulpits by a Baptist, one may realize how much more conscious some other denominations are with regard to the factors of fellowship.

There are certain other facts pertinent to our study which are not included within these statistical tabulations.

(1) The age of decision for the ministry is generally supposed to occur during the upper years of high school or the lower years of college. The trend is probably toward the high school age.



There are heavy losses between the decision for the Christian ministry and actual arrival at ordination. These losses occur chiefly, apparently, in college, though not a few take place in the seminary and a considerable number occur between seminary and ordination. In addition to the ordinary hazards of life these losses are largely accountable to inability to continue preparation for

financial or other reasons, to moral break-down or religious disillusionment, to the attraction of other vocations, notably the teaching profession.

There is no way of knowing what the percentage of losses amounts to, but much conference leads some members of the committee to suspect that if one-third of those who set out for the Christian ministry actually arrive at ordination the figure is more favorable than many would believe. It is probable, therefore, that it will be necessary for us to recruit from three to four times as many candidates for the ministry as we expect ultimately to reach that distant goal.

(2) Wide acquaintance with men now in preparation for the ministry convinces your committee that in the matter of quality we are getting very few men of absolutely first rank. Other vocations mark these men and systematically court and win them. On the other hand, we are getting very few tail-enders. The gruelling process of preparing for the ministry rather effectively eliminates such men before they arrive. College requirements are steadily advancing, as are the demands for graduation from seminary, all of which tends to cut down the proportion of distinctly inferior men. A study of seminary records would seem to indicate that in scholarship the seminaries are now largely getting men of B grade, whereas C is the average grade in college.

(3) The cost of preparation for ministerial life is steadily mounting. Not counting the time invested in preparation but reckoning simply the actual cash outlay the candidate must be prepared to meet the charges of four years of college work and three years of the divinity school—seven years in all, and as educational costs run nowadays this represents from $700 to $1,000 per year. On the lower figure, with no allowance for things not absolutely required, by the time a man is through the seminary he has spent at least 5,000 difficult dollars. And the probabilities are he has invested an amount more nearly approaching $7,000. When we consider that practically no candidates for the ministry come from homes of affluence, this means that long before a man is ready for ordination he has spent all the money that he can command, either his own or that provided by the faithful devotion of his family. In the later years of preparation there is some offset against this in that by working heavily overtime industrious men are able to earn small amount in part-time pastoral work or similar endeavors. Also it must be noted that the more important divinity schools in general charge no tuition or room rent and that the cost for food is kept at the lowest figure consistent with adequate sustenance. Even with all of this, however, it is probably true that the cash outlay for college and seminary cannot be put through on much less than $5,000 with the most rigorous economy, while the slightest misfortune on account of health or any of the many risks of life rapidly advances this figure.

The general theory of society is that the investment in preparation for life service is abundantly repaid by the earnings which result from this superior preparation. Inasmuch as the average salary of the Congregational minister is about $2,200, it is obvious that this theory is under a heavy strain. Therefore if we are to hope to secure outstanding men in any number we shall have seriously to reconsider our method of meeting the inescapable expenses of preparation. The Federal Government confronts exactly the same problem with regard to trained men for the Army and Navy. It has found an honorable and workable solution which the Church might well contemplate.

(4) A social revolution is under way among students for professional life. In spite of faculty and all the older people who look

with solicitude upon them they insist upon obeying the instinct of nature and the mandate of God and they are getting married before they are through with the prolonged formal training. The experience of one divinity school shows that the married students on the average are maintaining higher scholarship standing than the unmarried. There are also fewer of the moral and emotional problems besetting the married students than are occasionally to be found harrassing the unmarried ones. The offset against this, of course, is the anxiety resulting from the increased cost of living when a couple must be provided for on a budget scarcely adequate for a single person. Marriage makes the cost of living in the seminary fully double, especially in those institutions which have no dormitory accommodations for married students. As a denomination we do not advocate a celibate clergy. It appears somewhat embarrassing to us, however, when a ministerial candidate takes us literally at our word.

Selective Recruiting

As already shown, a steadily increasing number of men is needed and we will soon be under the necessity of ordaining or adopting about 300 men per year simply to replace the inevitable losses due to age and death.

The real demand, however, is for a strong advance in the quality of the men to be ordained. Is it too much to ask that about 10% of them should be men who are of the first grade in all points essential for ministerial life? These should be men of the standard sought for such well known appointments as the Rhodes Fellowships or the Fellowships for Religion in Higher Education. At least 25 or 30 such men per year should be inducted into the ministry.

If, however, the loss ratio above indicated applies to this grade it would be necessary to recruit about 100 per year in order finally to deliver the 25 or 30 needed into the actual ministry.

If these men of whom we are now speaking are leaders in the sense we have in mind they will by the sheer power of their personality bring after them, as a wake following their movement, a considerable company of men of good grade of ability, probably fully equal or even surpassing the average of those who now come to us in such relatively small numbers. If in this latter company also the casualties average about what we have estimated above we will need to recruit in all probably from 900 to 1000 prospective ministers per year, or say 75 per month.

Our chief difficulty in reaching this high 10% is the demand which everywhere exists for men of outstanding power. It is well known that a number of the great nationally organized industries are systematically discovering and cultivating just these men. The representatives of these industries do not go to a school and put out a general call for men to prepare for their administrative offices, but rather they confer with those in a position to know and "spot" the very few who are preeminent not only in scholarship but in capacity for human relationships. These men are interviewed privately, the character of the career is carefully depicted to them, its rewards both personal and social are made attractive, and then these men are followed by constant contact right through the period until they are ready to step forth with their formal training completed.

Your committee is convinced that a procedure somewhat similar to this is both appropriate and necessary for the work of the church; that the securing of the recruits whom we so greatly need is not to be prosecuted by a broadcasting process but through immediate personal and intimate solicitation. This might well begin in the relationship between the pastor and the youth of his congre-

gation and continue on through the years of high school and college. Your committee for convenience is designating this process by the term **selective recruiting.**

We are fully conscious that there are some serious objections to this selective recruiting. First, some will argue that it is "not God's way." It is supposed that there is a prior inward call and allusion is made to the experiences of a number of the Old Testament prophets, of Paul, and of many others. The committee urges, however, that the church is, or should be, the agent of the Holy Spirit and that the call of the Church both to the ministry in general as well as to ministry in a particular field is not only in theory but in fact, as shown by ample experience, a valid expression of the divine will.

A more serious objection is that this method requires extremely high quality in the recruiting agents, and also there should be enough of these recruiting officers to make the necessary contacts. The process is obviously slow and painstaking. It is also expensive for those who are to do this work must be continually at it and they must cover considerable territory. To this should also be added the fact that if we are to hope for these men of exceptional promise we will have to be prepared to meet certain reasonable elements of competition, particularly with reference to the costs of education. If we are to have the benefit of their service we must be prepared to care in a generous way for the cost of their preparation. It may be different in England where the sons of the wealthy are frequently designated for the Church, but in America few who are rich volunteer.

Yet it would seem not to be unduly onerous for us to meet this reasonable charge. We have long ago come to recognize that we do not secure the funds for the ongoing of our benevolences without a substantial expenditure to cultivate the flow of contributions. We are now actually spending from $250,000 to $300,000 per annum year after year, to recruit the funds for the Apportionment. We deem this to be a wise outlay. Evidently the modern age, even in the church, thinks more willingly in terms of money than of men. Your Commission would certainly be judged ready for forcible confinement were we to propose any such rate of expenditure in the recruiting of our leadership. Nevertheless the minister is the real power even in the matter of the Apportionment, and he certainly is the essential person in all the great interests which represent the growth of the Church. This has been true from the time of Jesus down to our own day. The Commission does believe, however, that the expense should not be the controlling factor in the decision of the Council—that instead we should discover our need, develop our plan, and set forth in the firm conviction that if the process of recruiting is appropriate and wise it in time can be shown to be economically abundantly justified.

If we are seeking men of superior quality, the Commission ventures the suggestion that we might as a denomination give further consideration to our methods of ordination and the terms under which we are willing to accept candidates for this high office. It is not a serious over-statement to say that any man who can give evidences of good moral character and who can muster a few active friends can, if he so desires, secure ordination somewhere under Congregational auspices. There is probably no great body in which professional standing is more easily secured than in the Congregational churches. Certainly the lawyer not only has to undergo a rigorous training but he must suffer an examination which results very generally in the discarding of about half of those who offer themselves even after they have had the fullest technical training.

And as for admission to the practice of medicine, the conditions are still more rigorous.

Selective recruiting may then be supposed to require that there must be some agency established (1) competent to discover the men whom we should call; (2) able to present this call persuasively; (3) equipped to direct the recruit toward the preparation for his life work; and (4) able to vouch for his abilities and his training when he appears for ordination.

Recommendations

In the light of the considerations thus presented as a result of the study of the Commission, we are prepared to bring to the National Council the following few, simple and yet we believe fundamentally important, recommendations:

(1) The National Council hereby expresses the judgment that the task of recruiting for the Christian ministry is a matter of vital interest to Congregational churches jointly as well as to the individual church and pastor and that as a Council we seek to find the appropriate procedure to provide for the future such ministerial leadership as may be expected to be adequate both numerically and in the matter of ability and that we commend this viewpoint to the churches, to the associations, to the conferences, and to our educational and benevolent organizations.

(2) We recommend to all interested parties the policy of "selective recruiting" in the sense indicated in the foregoing paragraphs of this report to the end that a sufficient proportion of men of outstanding ability be sought and enlisted, it being understood, however, that this is not for the purpose of causing the abandonment of our present methods, certainly until a much more complete recruiting organization than is likely soon to be created may be put into operation.

(3) The National Council commits to its Executive Committee and the Commission on Recruiting jointly the responsibility of creating a suitable organization to take leadership in the process of recruiting, and notably for the purpose of securing a sufficient number of men of outstanding superior ability. The Council expresses the tentative judgment that this organization or agency might preferably be included within the group of the Congregational Education Society, but that with this should be associated the definite cooperation of the recruiting and the personal officers of both Boards and of the Conferences.

(4) The Council authorizes the Survey Committee to include within the Apportionment provision for a sum sufficient for this agency, the amount to be determined after conference with the Executive Committee of the National Council and the administrative board of the Education Society.

(5) The Council commits to this recruiting agency the task of developing a plan for the adequate care of the recruit during the process of training, especially for those who are secured by our definite selection.

(6) The Commission on Recruiting shall be continued until the foregoing recommendations are securely in operation, particularly for the purpose of further study of the general subject as well as for cooperation with the agencies hereby made responsible for the administration of the task of recruiting.

(7) The Commission recommends to the churches and ministers that all ministers serving Congregational churches whose ministerial standing is other than Congregational be urged to seek membership in their local associations.

REPORT OF THE COMMISSION ON SOCIAL RELATIONS

The Commission on Social Relations, without adequate budget, has nevertheless been able to effectively serve through cooperation with the Social Relations Department of the Education Society. The secretaries of that department have served the Commission in an unofficial capacity, and the closest of cooperative relations have been maintained.

During the past six years the requests for service in this field have multiplied. Our ministers and laymen are profoundly concerned over the part which the Church shall play in announcing and applying the implications of Christianity in the realms of industry, international and racial relations. They believe that the Congregational churches should not be content to occupy any other than advance ground in the movement of social Christianity. We cannot see life steadily and see it whole unless we achieve clear, spiritual vision of the complex forces and facts which make for the good life of all. Your commission, in closest collaboration with the Social Relations Department, has not been content with firing paper bullets at social evils. It has sought to carry the social message of Christianity to churches and associations, suggesting programs of study and action to ministers and leaders of adult and young peoples' groups. It has conducted an active campaign of exposition of the Statement of Social Ideals adopted at Washington. It has sought to dramatize the social and Christian principles underlying the statement through social seminars in strategic centers. Conspicuous among these were the industrial seminars in New York, Boston and Pittsburgh; the racial seminars in Chicago and New York; and smaller conferences in New Bedford and elsewhere. It has cooperated in the carrying on of the Annual Seminar in Mexico, which in three years has grown from an enrollment of twenty to eighty-two, and which this summer will enroll close to two hundred men and women. The cordial relations between the United States and Mexico have been aided, we believe, by these annual visitations from representative citizens of the United States.

In June of 1928, some members of your commission were privileged to help in preparing for the landing of the British Congregational pilgrims at Boston, and in their care during the week of their stay on our soil. The event was a significant adventure in social relations, and is now a cherished memory on both sides of the water.

These are but a few of the activities which the Commission has shared with the Education Society, and were only possible because of the liberal policy of that society in permitting this close cooperation.

Where do we go from here? Six years chairmanship of the commission raises in one's mind the question—Is a program of social

education, social exploration and social action—the practical impact of religion on an almost wholly industrialized and mechanized civilization—to occupy a large place in the national program of our Congregational Churches? In some circles there is a manifest tendency to regard such a program as an embarrassing liability, at the most to be tolerated. On the other hand, there are thousands amongst us, ministers and laymen, who believe that the next great forward step for the churches lies in the resolute grappling with this field of endeavor. These believe that a strong program of social action will be the outstanding proof of an overflowing Christian consciousness.

We believe that the present Department of Social Relations of the Education Society should be enlarged and strengthened that it may become in a large sense the "department of social action" for the Congregational Churches of the United States; that through a readjustment in the apportionment, some increase in its budget should be made possible; that this Commission and other Commissions concerned should be increasingly encouraged to work with that department. A truly national program of social action cannot be conducted by the department unless it can add to its staff two or three men and women, expert in their respective fields, nor without a substantial increase in the money available to provide for expense incidental to the organization of social seminars in all of our Congregational centers.

We heartily recommend to the Council the consideration of ways and means whereby this Department may be given additional resources, confident that the greatest need before the Church is adequate and strong leadership in its work of striking out in the difficult and demanding field of social action.

THE REPORT OF THE COMMISSION ON LAW ENFORCEMENT

In rendering an account of our stewardship, the Commission on Law Enforcement would report that it has supplied all of the pastors of Congregational Churches with material for sermons on Prohibition and suggested that they preach a Law Observance Sermon on the anniversary of the enactment of Prohibition.

We cooperated with the other dry agencies in the formulation of an appeal to the Republican and Democratic parties for Presidential candidates, and platforms that would stand for strict enforcement of the 18th Amendment.

In October, 1928, one of our members, Dr. Durkee, was requested to prepare an article on "The Issue," which was printed in "The Congregationalist" on November 1st, 1928.

We formulated and sent out a message that was printed on a poster. This was sent to every pastor with the suggestion that it be posted or read. It was as follows:

> "The Commission on Law Enforcement of the National Council of Congregational Churches urges the voters of our churches to prove themselves worthy of citizenship by voting in the national election on Nov. 6. The welfare of our country is determined by those who vote. The privilege to vote has been bought with a great price. To shirk voting is a betrayal of a sacred trust."

The Congregational Churches of America have spoken through their National Council as follows:

> "Resolved that the National Council of Congregational Churches commit itself again to the support of the Eighteenth Amendment to the Constitution and the Volstead Act, and urge upon all public officials from President to local police neither appeal of the amendment or weakening of the Volstead Act, but a more aggressive and determined effort in their enforcement."

Action taken at Omaha, 1927:

> "Churches of all creeds were responsible for the banishment of the saloon. This great moral achievement is now in danger. As a Christian, consider well the moral issues at stake in the coming election, and vote."

In the Presidential election, thirty-six million votes were cast, compared with twenty-nine million in 1924, a gain of 25%. We wish that we might claim that a part of this increase was a result of our appeal to vote. We do believe that the result of the election, and the attitude of our newly elected President, with a marked change in the

feelings of the people toward Law Observance, even in the so-called "wet centers," justified our warning that moral issues were at stake.

We, as Congregationalists, did our part in banishing the saloon. If we had remained silent, we would have been faithless to our trust.

Since the election, together with the thirty-eight other dry agencies, we have pledged to President Herbert Hoover our support in his noble attempt to secure better Law Observance.

We are anxious to put through a program of education, giving to the pastors material showing the benefits of Prohibition. Also making available outlines for group discussion. We would call your attention to the material now available for your people's groups.

We are attempting to secure that which may help leaders of men's and women's groups.

We do feel that there is need of a commission like ours to serve as a Bureau of Promotion for material, and to cooperate with other protestant churches in presenting a united front.

The Commission recommends for the study of pastors and Church groups the following:

Davis, "Citizenship Ideals for Christian Youth"; Pickett, "Alcohol and the New Age"; Beman, "Prohibition"; I. C. P. A., "Why Prohibition? Will It Work?"

"Christian Life Problems," Stock, The Pilgrim Press; "Prohibition, Legal and Illegal," Mc Bain, The Mac Millan Co.

REPORT OF THE COMMISSION ON MEN'S WORK

At the Springfield meeting of the National Council it seemed likely that the organizations known as national men's brotherhoods or clubs were coming to the end of their prominence. Though these organizations served a useful local purpose of acquaintance and information in many cases, yet there was a decreasing demand that we maintain within our denomination a national organization for them with promotional officers and a general budget.

However, the Council was unwilling to take final action until after the matter had been thoroughly canvassed. For this purpose the National Council meeting in Washington reappointed the Commission, placing its headquarters in the Middle West, and instructed it, amongst other things, "to make a special study of distinctly laymen's movements, and report to the next Council whether any type of laymen's movement within our denomination is possible and feasible."

At the time of the next meeting of the National Council, in Omaha, the investigation was not concluded, but the Commission in its report said: "At this time of merger of missionary societies, it does not seem appropriate or desirable to attempt to create a general organization of men's societies, paralleling the women's societies, in the local church."

As the Commission pursued its work, it came to the conclusion that there was great need of securing the participation of men in the work of the National Council itself, as well as the permanent societies of the denomination. Although the Commission had no executive function, by special request it undertook, as test cases, the promotion of the attendance of laymen, first at the meeting of the American Board at Akron in October 1926, and second at the meeting of the National Council at Omaha in May 1927. By these special efforts it was demonstrated that the attendance of laymen over wide areas could be secured. But such promotional efforts do not constitute, in the judgment of the Commission, a sufficient reason for its permanent continuance, staffing and budgeting. The interest of laymen may be aroused and their relationship to the permanent agencies of the denomination can be secured by the established agencies of the denomination and should not require, in our judgment, a permanent, new denominational organization.

The studies which we have made show that in many other denominations similar transitions are taking place. In several denominations the Men's Work has been taken over by the Education Society. In some denominations the distinctively men's work consists of men's Bible Class groups in the churches. The St. Andrew's Brotherhood of the Episcopal Church is the one conspicuous organi-

zation of its kind whose success seems to be inherent in the special polity of that denomination.

Scattered over our denominational field there are a number of organized men's groups in the churches. They are of many kinds, with differing objectives, useful entirely for local purposes. Their life depends almost wholly upon local conditions and upon pastoral leadership. To attempt to bring these societies together into a united national men's movement would be an immense undertaking of doubtful significance, even if it could be uniformly accomplished.

It will, therefore, be seen that the Commission definitely proposes in the resolution attached hereto, that the conservation of the men's interests of the denomination shall be committed to the already thoroughly established agencies of Congregationalism. Our Education Society through its Adult Department is equipped to provide materials and inspiration for Men's Bible Classes. No new society should be organized for this purpose. The Department of Social Relations of the Education Society, is prepared to lay out programs which will interest men in the social needs of the community. In this period of consolidation of the women's boards with the general missionary organizations, we do not propose a separate grouping or organization of men for missions. That would be an act of disintegration instead of integration. Responsibility for interesting men in missions devolves upon the missionary boards and the Commission on Missions with their subcommittees and intense activities. No additional permanent organization is needed in the denomination to interest the men of the churches in international affairs, for we have such a commission, quite competent to do so. The Council's Commission on Evangelism and the Devotional Life is quite prepared to supplement the work of the Education Society in its appeal to the spiritual needs of men.

From the standpoint, therefore, of Bible study, evangelism and the devotional life, social service, the world-wide mission of the church, and international relations, the denomination is already well implemented. What needs to be done is that these organizations center their attention upon the problem of interesting, informing and leading the men of the denomination.

Furthermore there should be a continuous effort to maintain and increase the participation of men in our national ecclesiastical and executive affairs. The need for this does not seem to be fully appreciated. Our affairs are predominantly participated in and managed by the honored clergy. The lay participation is nowhere nearly effective enough to give us the highest efficiency and the ablest personnel such as our agencies and causes require. We believe this is a distinct weakness in our situation which the council should be unwilling to ignore.

We recommend that the executive committee of the National Council be instructed to promote the attendance of laymen at the Na-

tional Council meetings, and that each state and district conference be asked continually to keep before it the problem of integrating the men of the churches in the work of the denomination.

One of the reports made to the Commission by a distinguished administrative officer is of such significance that we quote it here:

"The Council today is overwhelmingly ministerial. In spite of all our exhortations on the subject, no particular improvement is in sight. When our laymen realize that the Council has taken over the control of all our missionary organizations, involving permanent funds and property of probably fifty millions of dollars, they will realize that there is a call for activity on their part." He recommends that we "secure the election and attendance of eminent laymen, men of standing and affairs, who would carry weight and would see that our affairs are conducted in a more business-like way."

For these reasons, and others mentioned in this report, we urge the executive committee of the National Council, the officers of the boards and societies and the state and district officials to promote constructively the use of laymen. Actual results along this line are necessary if the denomination is to rise to its full power and possibilities.

Recommendations

RESOLVED:

1. That an attempt to build up a separate national brotherhood of men in the Congregational Churches of the country be not recommended.
2. That the men's interests of our denomination in national service be promoted primarily by the following agencies:
   (1) By the Education Society through adult Bible Classes and through the work of the Social Service Commission.
   (2) By the Commission on Missions and all the missionary agencies, including the Laymen's Advisory Committee, in a special and continuous effort to increase the interest and participation of men in the great missionary work for which we are responsible.
   (3) By the Commission on Evangelism and the Devotional Life in its plans to meet the special needs of men.
   (4) By the Commission on International Relations which covers a field of very great interest to men.

3. That the above societies and commissions, with adequate lay representation, be asked to give special attention to the cultivation of the younger men of the churches.

4. That State Conferences and Associations be urged to do all in their power to encourage the attendance of lay delegates at the State and District Conferences, and at the meetings of the National Council.

5. That the executive committee of the National Council be requested to follow up effectively these recommendations and report to the National Council from time to time the progress which is being made. For this purpose the Executive Committee is authorized to appoint a permanent subcommittee of laymen in place of the temporary Men's Work Commission.

REPORT OF THE COMMISSION ON INTERCHURCH RELATIONS

The biennium since June 1, 1927, has witnessed a real advance in the promotion of Christian cooperation and unity. Any such progress is bound to be slow if it is to be steady, yet eventually it may be irresistible. Not alone in North America, but in many parts of the Christian world forward steps have been taken which deserve recognition. These are discussed below. We may well rejoice in these evidences of progress and dedicate ourselves anew to the task of contributing our full share as Congregationalists to a practical realization of our Lord's prayer for the unity of his disciples.

Activities of the Commission

During this period your Commission on Interchurch Relations has been diligent in furthering the important task committed to it, particularly in the promotion of a closer union with the Churches naturally akin to our own.

The Commission organized by mail immediately after the Omaha Council of 1927 by choosing Dr. Frank K. Sanders to serve as its Chairman and Dr. Charles E. Burton to serve as Secretary. This vote enabled much important business to be transacted in anticipation of the first regular meeting of the Commission at Boston, September 19, at which time the informal election was confirmed. The Commission recognized as its principal immediate task the active promotion of comity, understanding and friendship between ourselves and the Christian and Universalist bodies, as approved by the National Council at Omaha.

A second meeting of the Commission was held at Boston, March 5, 1928. The special task before it was the consideration of plans for the important conference of April 25th at Washington, hereafter described. The third meeting of the Commission was held at Boston, October 1, 1928. It studied the report of the Washington and New York conferences, approved their action for substance, gave careful consideration to the plans for merger with the Christians, planned a publicity campaign and voted to hold a fourth and final meeting prior to the meeting of the National Council at Detroit, in May, 1929.

The World's Conference on Faith and Order at Lausanne

At this significant gathering in August, 1927, our Congregational churches were finely represented by a delegation appointed by the Executive Committee of the National Council. This delegation of ten with five alternates was closely associated with groups representing the Congregational Unions of England and Wales, of South Africa and of Australia and New Zealand, as well as the North China Kung Li Hui, some twenty-eight in all. Our delegation was headed by Dr. William E. Barton and included four members of the Commission on Interchurch Relations. It is their profound conviction that the Lausanne Conference, while it may have fallen short of the expectations of some of its advocates, made an important and permanent contribution to the impact of the idea of Christian unity upon the whole Christian world.

Expressions of Christian Unity on the Foreign Field

One of the most wholesome and encouraging phases of the general movement toward Christian unity is to be noted among the

national churches now developing on the mission field, particularly in Japan, India and China. The churches which our missionaries have fostered have almost without exception identified themselves with this movement. It has resulted in the sturdy United Church of South India and in the North India United Church. To each of these references were made in our report two years ago. The proposed union of the Anglican Church with the United Church of South India promises to reach a speedy consummation. This movement has especial significance since the conferences at Lausanne and elsewhere have emphasized the fact that the greatest obstacle to Christian unity is in the different conceptions of the Church and the ministry held by strong sacramentarians in some Christian bodies. The solution of this difficulty by the Christians of South India is being watched with profound interest.

Within this period momentous changes have taken place in China. Not only has the National Christian Council come to represent virtually every one of the more than one hundred different Protestant Christian groups but also there have been important unions of their separate sections within the Anglican, Lutheran and Methodist Churches; the Church of Christ in China has been organized, representing already seven groups of Congregational, Presbyterian and Baptist Churches and a constituency of 120,000 communicants, about one-third of the total Protestant Christian community.

These tendencies are strengthened by the general recognition of nationalism in worldwide Christianity in the variaus Councils which bring together the missionary interests of different countries. It was particularly noteworthy at the recent International Missionary Council at Jerusalem, at which for the first time in history western and oriental Christianity met on an equal basis. Another notable example of this spirit of unity is found in the majority of the large institutions set up by missionaries in foreign areas. In these institutions the spirit of union has almost wholly blotted out denominational control.

The Federal Council of the Churches of Christ in America.

Since the Federal Council makes its own independent report to the National Council, your Commission need refer only to several advance steps toward Christian unity which it has recently furthered.

At the National Church Comity Conference held at Cleveland, Ohio, in January, 1928, a five year program of survey and adjustment in the field of interdenominative comity in home missions was proposed by the Home Mission Council, and approved. It is now actually under way with the cooperation of the home mission agencies of the major evangelical denominations, the Federal Council and the Institute of Social and Religious Research. This represents a noteworthy gain in method and objective.

At its Twentieth Anniversary Meeting at Rochester, N. Y., Dec. 5-11, 1928, the Federal Council took three important steps in furtherance of a closer unity than exists at present. It gave much consideration to a new basis of organization which may enable it to be the means of a closer federated unity among the denominations of North America than is now the case. Whether this more complete expression of federal union should be undertaken through some new form of organization or through the Federal Council as now usefully organized for a great variety of purposes is a question for the future to determine.

It also appointed a strong committee to study the scope, function and structure of the Federal Council in view of this possibility,

urging that it report its progress frequently to the Executive Committee and eventually prepare a plan to be reported to the next quadrennial conference.

Thirdly, it approved the holding of conferences on extension work for the strengthening and betterment of the existing organizations and their extension to state, city and community councils.

Relations with the Presbyterians

The last National Council at Omaha expressed its sincere approval of the progress of the Cleveland Plan of Union between the Presbyterian churches and our own group in that great city area. It amounted to a very close federation of the two groups of churches. Under it they formed a genuine working unity which has been maintained for a series of years. Last fall, however, the Presbyterians of Cleveland gave notice to the Congregationalists of a severance of this relationship so that it is no longer in operation.

Relations with the Universalists

At Omaha the National Council voted:

> "That the National Council approves as its own the joint statement of relationships worked out by the representatives of the Universalist Churches and our own. It believes that the breach of more than five generations should rapidly be forgotten and expresses the hope that the closest practicable union of our separate interests may soon take place. It instructs its Commission, in conference with the Commission on Christian Comity and Unity of the Universalist General Convention, to work out plans to be reported to the next council."

No steps could be taken until after the meeting of the Universalist General Convention held at Hartford, Connecticut, October 20, 1927 at which the Joint Statement was ratified as follows:

1. That we approve the Joint Statement issued by the Commissions representing the National Council of the Congregational Churches and the Universalist General Convention, not only as providing for closer fellowship between the Congregational and Universalist bodies, but as declaring the principles on which a wider unity of liberal Christians may be based. The adoption of this recommendation is to be interpreted in the light of the assertion in the Report of the Commission that nothing in the Joint Statement commits us to organic union.

On November 1st immediately following representatives of our Commission met in New York with those of the Commissions of the Christian and Universalist Churches. At that meeting a definite readiness to consider organic union with the Congregational Churches was expressed by the Commissions of the Christian Churches. Those of the Universalist Church, however, deemed themselves restrained from any discussion of merger by the vote of their Convention, but were eager to do all in their power to promote relations of the closest possible comity.

Farther negotiations regarding the organic unity of the Universalist Churches with our own, however much desired, must await their initiative.

Conferences with other Christian Bodies

Growing out of the resolution adopted at Omaha:

> "That the Commission be authorized during the next biennium to do its utmost to draw together into a close federal union not only the two Christian groups with which we are in

active conference, but all churches of the Congregational order."

An informal yet quite representative conference was held at the Hotel Hamilton in Washington, D. C., on April 25 and 26, 1928, to which had been invited by letter and in person representatives of some nineteen denominations. The basis of selection was their distinctive democracy in polity and practice. Twelve of these were actually represented by twenty-five delegates and three visitors.

This conference declared that the unity it sought was "a spiritual fellowship on the basis of common experience and central aims that creates for its expression a suitable, visible organization through which it may function," its basis being broad enough to be consistent with a wide diversity of opinion and practice. It urged that that basis be a common purpose to follow Christianity as the way of life set forth in the teachings of Jesus, a broad, simple, readily understood and passionately loyal basis of fellowship. The Conference questioned whether a common Congregationalism was an adequate or more than temporary bond, and expressed a desire to go as far as possible in bringing close together in some practicable way every denomination of every type desirous of promoting unity. In pursuance of this judgment the Conference voted to take steps to call a preliminary conference in early midsummer, inviting thereto representatives not only of the nineteen denominations already on the invitation list, but also of every other Christian body represented in the Federal Council, thus including practically every Christian group likely to be interested. This conference was to determine whether it was desirable and feasible to call a general conference on Christian Unity at some date in 1929.

In pursuance of this vote an invitation was sent to thirty-seven denominational groups to be represented at an informal conference in New York in June. The date chosen proved to be somewhat unfortunate, yet twenty-three of the groups invited were either represented or expressed a genuine interest in what was being done. Four groups definitely declined the invitation; ten made no reply.

This conference met in the Madison Square Hotel, New York City, on June 25, 1928. It was reported through the conference that in addition to the various movements tending toward a merger of very similar groups, such as all the Methodist, Lutheran or Presbyterian bodies, there are five genuine movements for merger in active process at the present time in North America. The very pronounced desire for some forward movement expressed by the May, 1928, Methodist General Conference was also noted. Those present had reason to feel that the general idea of Christian Unity is gaining ground. Being apprised, however, of the plan for the twentieth anniversary meeting in Rochester in December of the Federal Council, which were to include an open and thorough discussion of the most feasible program of Christian unity today, the conference concluded that it ought to await the outcome of that discussion before proposing any further action. It therefore appointed a committee of seven of those of its number who were to be at the Rochester Conference authorizing it to meet at the close of that gathering to make definite recommendations for future action.

This committee met on December 11, 1928, at the Seneca Hotel, Rochester. It reached the conclusion that the cause of church or Christian unity would profit most at this time by the setting up of a conference which would concern itself entirely with the clarification of personal and group thinking on the perplexing questions underlying such unity, a gathering unhampered by denominational

or practical considerations, and open-minded, yet thoroughly representative of all shades of opinion and constructive in principle. The hope was expressed that this conference might be held before July, 1929, at some central point, and that it might include not only the thirty-seven groups invited to the New York conference but any other Christian body or useful leader interested in giving thoughtful consideration to the actual promotion of Christian unity. The committee deemed it wise to limit attendance to one hundred or under and to make participation a personal rather than an official matter.

The object of this conference will be a fresh and searching study of the objectives which north American denominationalism should truly cherish in its desire for unity. Your Commission believes that it will serve a salutary purpose at the present time, when Christian unity is defined in such different ways, and therefore has lent its own support.

Merger with the Christians

At the Omaha Council the Commission did not anticipate that the way would open within the biennium for an actual proposal of merger with the Christians, but it was directed to go as far in that direction as practicable. As already indicated when our representatives met on November 1, 1927, with those of the Christian denomination and of the Universalists at New York, we found the former definitely prepared to consider a merger. During the next three months a joint proposal to that effect was worked out and presented for the careful consideration of the two Commissions and to the Executive Committee of the Council. The salient articles of these recommendations relating to the union of the Christian and Congregational churches was as follows:

> The undersigned representatives appointed from the Commission on Interchurch Relations of the Congregational Churches and the Commission on Christian Unity of the Christian Church believe that the hour has come when, in the interest of the Kingdom of God and of the larger usefulness of their respective denominations, these two communions should immediately take steps toward an organic union.
>
> We therefore recommend to our respective Commissions, and through them, to the National Council of Congregational Churches and to the General Convention of the Christian Church:
>
> 1. That each of them at the earliest possible date take action endorsing an organic union between the Congregational and Christian Churches.
>
> 2. That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual church and each group of churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life but recognizing that there is room for wide differences of opinion among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.
>
> 3. That the autonomy of each local congregation and the right of each individual member to follow Christ according to his own conscience shall remain undisturbed.

Four additional articles provided for details of procedure which were followed out in developing the plan presented below:

During the spring of 1928 the plan was presented to the state Congregational Conferences, particularly in those states where both churches are well represented. Many of these Conferences definitely expressed their approval of the merger, very few voices indeed being raised in opposition. In consequence plans were perfected for a meeting at Washington September 17-19 of seven representatives of each denomination selected by the Executive Committee of the National Council and by the corresponding committee of the Christians, to formulate a basis on which the merger might take place.

The representatives of the Congregational Churches at this conference were: Charles E. Burton, William K. Cooper, William Horace Day, Edwin Knox Mitchell, Cornelius H. Patton, Lewis T. Reed and Frank K. Sanders. They found themselves confirmed in the desire to make the proposal for merger a reality based on the attitude of the heart and the genuineness of Christian character. The outcome of their mutual deliberations was the first draft of proposals which have since been subject to all sorts of revision.

The Commission submitted this plan for careful consideration to the Commission on Missions, the several Mission Boards, the Executive Committee of the National Council, the Corporation of the National Council, the Commission on Evangelism and to the various State Conferences involved. Further details will be worked out before the meeting of the National Council and in the meantime it should be studied carefully by all members of the National Council and others interested with a view to action at Detroit. The plan is given on the following pages.

PROPOSED PLAN OF UNION OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

(Revision of March 11, 1929)

I. That the National Council of the Congregational Churches and the General Convention of the Christian Church be united under the title of the General Council of the Congregational and Christian Churches, Unincorporated, both national bodies to continue for the time being their organizations to meet legal requirements, while constituting the membership of the general organization.

That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is room for wide differences of opinion among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

The purpose of the General Council shall be to perform on behalf of the united churches the various functions heretofore performed by the National Council for the Congregational churches and the General Convention for the Christian churches, it being understood that where technical legal questions may be involved the action of the separate bodies shall be secured.

That the Moderator of the National Council and the President of the General Convention shall be coordinate presiding officers, their service to be arranged by mutual agreement; that for the time being the Secretary of the National Council and the Secretary of the General Convention, while continuing their respective positions, shall be Secretaries of the General Council under such division of responsibility as shall be determined by the General Council or its Executive Committee.

That regular meetings of the General Council be held biennially in the spring or early summer of odd numbered years, and that these be so arranged as that necessary business meetings of the National Council and of the General Convention may be held for legal action and other necessary business.

II. That pending possible mergers the five Regional and the Afro-Christian Conventions, the Congregational "State" Conferences, and after merger the united bodies, be represented in the General Council by two delegates each, and each such Convention or Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof.

III. That pending merger local Christian conferences and Congregational district associations, and after merger the united bodies, be represented in the General Council on the basis of one delegate for every ten churches or major fraction thereof.

IV. That heads of church colleges and seminaries recognized by the General Council as affiliated with or cooperating with it, or with either communion, the National General Secretaries as de-

fined in the by-laws and editors of national church periodicals, together with the officers of the general national body, be members ex-officiis of the General Council.

V. That in order to conserve legal interests the charter of the General Convention of the Christian Church and that of the Corporation for the National Council of Congregational Churches be continued in force unless and until it becomes possible and seems wise to combine them.

VI. That the voluntary declaration of the representatives of each communion to the effect that they and their work ought not to be a charge on the financial resources of the other be recognized as the general principle to govern in adjustment of financial obligations; that therefore for the time being the miscellaneous expenses of the General Council shall be pro-rated on the basis of the relative membership of the two denominations, and that the expenses incident to continuing any officer, service or missionary enterprise now carried by either denomination, together with present indebtedness, shall be met from the resources of that fellowship. Here, however, the fact is taken into account that there may be natural shiftings of constituency from one denomination to the other, as also changes in the work to be done which will call for corresponding adjustments. It is recognized, however, that where the arrangement at the start is equitable the combined constituency can be trusted faithfully to care for the combined work without fear of discrimination. It is contemplated that during the period of transition savings in overhead expense are not to be expected, but that gradually such savings will result. It is hoped, however, that all will think of such economies as making more kingdom building possible rather than as lessening the challenge to the grace of giving.

VII. That the promotion of income for missionary and educational work be committed to a Commission on Missions of the General Conference consisting of the members of the jointly elected official administrative mission boards (that is, for the Congregational churches, the Prudential Committee of the American Board and the Directors of the Home Board), nine members-at-large (of whom at least one shall be from the Christian constituency) and the two presiding officers and the two Secretaries of the General Council ex-officiis.

VIII. That the functions of the General Council comparable to those now performed by the Executive Committees of the National Council and of the General Convention not otherwise provided for, be committed to an Executive Committee of the General Council composed of the members of the Executive Committee of the National Council (14 members), together with the President, Vice-President, Secretary and Treasurer of the General Convention.

IX. That the functions of the Board of Missions of the Christian Convention in the foreign field and those of the Prudential Committee of the American Board of Commissioners for Foreign Missions be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

X. That the functions of the Board of Missions in the home field, the Board of Christian Education and the Board of Publications of the General Convention, and those of the group of societies known as the Congregational Home Boards, be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

XI. It is conceived that the provisions of IX and X shall be worked out substantially as follows:

1. Until corporate merger can be effected the Prudential Committee of the American Board and the Department of Foreign Missions of the General Convention shall consist of the same persons, thirty-nine in number and not less than four of whom shall be chosen from the Christian constituency.

2. That the Department of Home Missions, the Board of Christian Education and the Board of Publication of the General Convention, and the Board of Directors of the Congregational Home Boards, shall consist of the same persons, thirty-nine in number, of whom not less than four shall be from the Christian constituency, this Board to appoint four Administrative Committees on the present plan of the Congregational Home Board, on each of which there shall be a total of at least six from the Christian constituency. There shall also be a Foundation for Education of fifteen at least two of whom shall be from the Christian constituency.

3. That Missionary Secretaries shall be appointed by the General Convention in such number as it may deem needful.

4. That the work of the Board of Missions of the Christian Convention in Porto Rico and at Franklinton College be transferred to the Home Board as constituted above, together with the resources for the maintenance of the same.

5. That agreeably with present practice responsibility of the work of home missions and church extension of the Afro-Christian Convention continue with that convention, its successor or successors, on the principle of self-supporting states among the Congregational churches.

XII. That the Christian Convention request the Administrative Committee on Ministerial Relief to further the cause of ministerial relief among the Christian churches with a view to bringing its ministry to a basis similar to that of the Congregational churches and in the hope of ultimate oneness of this work. Further: That whereas the Christian churches now give a certain amount of ministerial aid through local and regional conferences and understanding it to be the desire of the Christian churches to bring about as soon as possible a national organization of ministerial aid, and that the Christian churches will welcome the leadership of the Administrative Committee on Ministerial Relief in perfecting an adequate plan for the aid of their own aged and retired ministers until such time as the merger shall become more nearly complete, and further

That inasmuch as the Annuity Fund for Congregational Ministers seems to be legally forbidden to admit as members any except "Congregational" ministers, a movement be put on foot among the Christian churches to develop plans under which benefits comparable to those available for Congregational ministers shall be provided for ministers of the Christian churches.

XIII. That of necessity trust funds and moneys given for specific purposes must be administered strictly in accordance with the terms of trusts and the intention of donors so far as expressed. And further,

That until complete unity can be worked out all other moneys contributed by either group of churches shall be administered for the established work of those churches unless otherwise determined by the donors.

XIV. That the present status of educational institutions with reference to their denominational bodies be preserved, and that where mergers of educational institutions are possible they be encouraged.

XV. That the General Council name a commission on evangelism and devotional life to consist of the members of the Commission on Evangelism of the National Council, twenty-four in number, plus three persons chosen from the Christian Church constituency. This commission shall promote a program of evangelism and devotional life in all the churches. With a view to conserving all spiritual values, the Commission on Evangelism of the National Council shall be wholly free to adapt the general program to the needs of the Congregational churches and the representatives of the Christian Church shall be equally free to do likewise for the Christian churches. The work for life service, for which the Board of Evangelism is now responsible in the Christian Church, shall be committed to the Student Life Department of the Home Board.

XVI. The work of the Board of Finance of the Christian Convention in the field of benevolence being committee to the Commission on Missions, its responsibility for the finances of the General Convention itself and its share of the expenses of the General Conference may be retained or committed to the members of the Executive Committee of the General Conference which represents the Christian constituency, as may be determined by the General Convention.

XVII. That the business of publishing be combined as far as possible; that in particular a common Year Book shall be issued in the immediate future on the general tabular scheme of the Congregational Year Book and that in this Year Book for the time being at least all churches be published together for a given state or district, with separate sub-headings in each schedule for the Christian and Congregational churches, or with distinguishing marks as may be determined.

In case the Home Board as constituted above should deem it unwise to administer the Christian Publishing Association Building and printing plant in Dayton, Ohio, the General Convention shall be wholly free to make use of or dispose of this plant as it deems wise.

XVIII. That periodicals be merged as soon as the way is clear and to the extent found desirable. The Herald of Gospel Liberty and the Congregationalist may well be merged, possibly under a wholly new name. If, however, it should seem better to either group to continue indefinitely both periodicals, this may be done without breach of the spirit of unity, financial responsibility being carried by the respective constituencies.

XIX. That the Woman's Mission Board of the General Convention of the Christian Church shall be entirely free to determine its own course of action. The recommendation is strongly made, however, that its activities be applied to the whole program of the Church in cooperation with the Woman's organizations in the Congregational Church.

XX. That the appointment of bureaus and commissions be determined with the view of conserving all the recognized activities of both churches.

XXI. That a similar policy apply to representation in interdenominational and other bodies.

XXII. That in view of the legal requirements, ministerial ordination and standing be continued separately but with the endeavor to reach common standards as soon as possible.

XXIII. That regional, state and local organizations of each denomination, being wholly self-determining, be free to continue as at present, with full fellowship in the General Council, but that conference with these bodies be had with a view to unification on lines comparable with the proposals for national union.

That in states or districts where the churches of one denomination are very few these might simply unite with the other body, retaining their name locally if desired; likewise that in districts where the number is greater but still relatively quite few these might be united with the other body as a unit, continuing their own name, as for example, the Christian Association of the Massachusetts Congregational Conference, thus retaining their denominational connection while uniting with the Congregationalists but without requiring the organization of a new state body. Likewise, for example,there could be the Congregational Conference in affiliation with the North Carolina Christian Convention or Conference.

Each local church may continue wholly unchanged in name and in organization. Any changes which seem wise may be made by the churches themselves, but it is recommended that the General Council appoint an advisory commission, representative of both the Churches, to assist conferences, associations, conventions and churches on all matters involved in the readjustment of their organization, legal affairs and programs in line with this plan of union, this commission to be empowered to appoint local commissions for such adjustments whenever and wherever occasion may cause and such advice be sought.

XXIV. That the General Convention of the Christian Church and the National Council of Congregational Churches be requested to act on the proposals at the earliest possible date; that so soon as these or other plans are approved by the two Commissions, constitution and by-laws for the General Conference be drawn up, embodying the principles decided upon, these to be offered to the National Council and to the General Convention for consideration.

XXV. In conclusion these plans and recommendations of necessity deal with legal and technical details, but they have their justification in the spirit of unity which they pre-suppose and are designed to promote. If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness.

COMMITTEE ON STANDARDS FOR THE MINISTRY

At Omaha the National Council appointed a committee "to study means of emphasizing the highest Christian ministerial standards in terms of the present day and to report on means for establishing and maintaining such standards." The following committee was elected: Prof. H. H. Tweedy, Conn.; Prof. Carl S. Patton, Ill.; Rev. Edwin B. Robinson, Mass.; Rev. E. S. Rothrock, Ohio; Rev. L. O. Baird, Wash.; Rev. Wm. E. Collins, Kan.; Mr. Clarence S. Pellet, Ill. Professor Tweedy was unable to serve as chairman and the Executive Committee asked Mr. Robinson to serve.

Never was the demand so great for maintaining the highest possible standards of ministerial training. During the last half century the world of thought has undergone a change of outlook greater in its scope, more transforming in its effect, and more amazing in its possible outcome than that wrought in any other similar period in history. Many of our churches are unconcious of this fact, even though before it the Protestant Reformation pales into a position of comparatively minor importance. Some of our wisest leaders believe that the Christian Church is just entering upon the most crucial battle of its entire existence. One of the most influential ministers in a great educational center tells us that Christianity is being challenged to fight for its very life. Teachers in our universities and leaders in our most cultured communities either doubt or deny the existence of God, the freedom of the will, and the immortality of the soul. One humanist in another fellowship claims that there are scores of churches, once nominally Christian, which now refuse to be thus characterized. They teach openly a message which leaves the throne of God empty and merges the human race and all of its values into a welter of electrons—those infinitessimally minute "particles of nothing moving very swiftly," as one scientist humorously describes them—which is the sum and substance of the inglorious history of mankind. However this may be, there is a real crisis. We are in the midst of a new reformation. This involves very much more than the making of a few changes in our creeds, hymns, rituals and methods of work. The church is faced by the task of a radical re-adjustment to a world of new knowledge which affects its conceptions both of God and of man. In such an age to suffer the leadership of our churches to slip into the hands of ignorant, poorly trained and inefficient men will simply invite catastrophe. A kind heart, a good intention, a pious zeal are all estimable qualities, but they will no more produce an efficient minister than they will an efficient artist, or musician, or scientist, or engineer. Our churches must do everything in their power to maintain the highest possible ministerial standards. Nothing else will empower them to win a victory in the coming age.

As in the case of other professions the best basis for ministerial training is the arts course in a high grade college. This gives cultural breadth, and background and lays an excellent foundation for the professional work in the seminary. The three years in the theological schools is all too short a time in which to cover the studies which belong properly in such graduate departments; and unless the student comes with the requisite preparation in English, literature, history, science, sociology, psychology, philosophy and kindred subjects, he is certain to be handicapped and to fail to re-

ceive the best training which the seminary can give. Some excellent institutions have found it necessary to specialize in men who for various reasons have been unable to spend four years in college and their alumni are rendering loyal service in all sorts of fields. It is interesting to note that a large number of the best graduates of these institutions, becoming conscious of a lack in their education, go to the college after the seminary and come out with their A. B. degree. Others who cannot do this proceed to educate themselves by systematic reading, often carried on under supervision in correspondence courses offered by various universities. No one would venture to criticize the work of such ministers. A high grade man self-educated will often render a service to the churches far superior to a man of mediocre ability graduating from the best of seminaries. But this is in spite of his handicap, not on account of it. Normally a religious leader should graduate from the best available college before he turns his steps toward the professional school.

That he should take the full course in a seminary goes without saying. The minister ought to be as fully and as rigorously schooled as the lawyer or the doctor; and if those professions guard their doors against the ignorant and untrained, the ministry may well follow their example.

Surely to meet the present situation no training can be too rigorous and thorough. In the light of it there is good ground for the dissatisfaction felt concerning even the best of modern theological curriculums, and a group of educational leaders are wrestling with the problem of how to make the seminary training more adequate in order to meet the challenge of our times. But whatever changes and improvements may be in store, the finest opportunities now available ought to be utilized, and the largest possible number of candidates for the ministry should be warned against short cuts into their profession and against third and fourth rate institutions functioning in various parts of our land. Some of these will take students who for their own sakes as well as for the welfare of the churches should be kept out of the ministry, give them a pious but utterly inefficient education, and graduate them into hundreds of pulpits, blind guides to the innocent blind who must pay the sorry cost.

As for what the best standards are, the catalogues of any of our leading seminaries will furnish interesting examples. Such a volume as Dr. Robert L. Kelly's "Theological Education in America," a study of one hundred and sixty-one theological schools in the United States and Canada, gives an accurate picture of what is being done. Back of the knowledge of Christianity in particular must be the study of religion in general—its history, its varied formal expressions, its psychology and philosophy. This will be crowned intellectually by a system of theology, developed in the light of all knowledge, scientific as well as religious, and practically by the ability to use this knowledge as preacher, pastor, religious educator, leader of worship, missionary, and student of social reform. Matters which used to be slighted or entirely omitted are coming into their own. The ability not only to know the truth but to teach it effectively, so as to win the allegiance of a hearer; the use of beauty—architecture, painting, sculpture, symbolism, music—in the development of vital worship in what are too often mere "opening exercises," forms through which a congregation moves dully, deadly, even hypocritically, and rites which a modern Amos or Isiah might well denounce as a mockery of men and an abomination to the Lord; the normal growth of a child in religion, that new world dealt with in the theory, principles, organization, methods

and materials of religious education; skilled leadership in the art of living and the cure of souls, that rich field in which the minister may modestly but very effectively work with the psychiatrist, dealing with moods, morbidness, irrational fears, buried complexes, and incipient mental, moral and religious abnormalities,—all this world of spiritual diseases to which he should either minister as a physician of souls or be intelligent enough to recognize and bring the patient into touch with wiser and more skilful specialists in that field—here are tasks for which hosts of ministers have had little if any training whatever and which are receiving an ever-increasing amount of attention in our day.

Congregationalism has always stood for an educated ministry. From the founding of such colleges as Harvard and Yale, which began their work with this goal in view, until now we have held before us the loftiest standards, and never were these more needed than today. Associations and councils in all parts of our land should be warned against lowering them. Churches should be urged to demand the best of trained leadership and to beware of opening their pulpits to superficially attractive speakers who can neither teach the truths nor work the reformations which our age needs. Ministers whose opportunities have been limited should be inspired and helped to make good their deficiencies. It is less the wisdom of its foes than the stupidity and futility of its friends that the Christian Church has most need to fear.

Article 8 of the Standing Rules proclaims high academic standards, but matters of practice clamor for careful consideration.

"Ordination. The standard of the Congregational Churches calls for full theological training as preparatory to ordination. In exceptional cases ordination may be properly conferred upon persons lacking theological training in the schools providing they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for that purpose, or in correspondence courses with theological seminaries of recognized standing. The Council urges upon the churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate educational preparations or who do not intend to make the Christian ministry in its dignity and integrity their permanent life vocation.

"The National Council recognizes the need of a specialized ministry in the modern church, therefore approves the tendency to ordain to the ministry qualified candidates who specialize in the work of religious education, and who should be recognized and honored as leaders in this development of church work."

Owing to the geographical handicap it has not been possible to hold a meeting of the committee, but supplementing correspondence Professor Tweedy, Secretary Burton and the chairman met and considered the very considerable number of thoughtful letters received from every section of the country, in answer to 150 letters of inquiry, sent out by the chairman.

Many pages could be filled with important excerpts from these letters. It is stimulating for example to learn of the progressive raising of standards in the southeastern section and of the aid in this direction which has come from summer student workers. Then such sentences as the following suggest the tingling vitality of many of the letters. "Successful human relationships in a dual pastorate are perfectly possible but they are a tremendous strain on the human tie. I suppose that is the real reason why the colonial churches gave up the two offices; pastor and teacher." . . . "The only plan I have ever seen help much (when a church has a staff of

workers) was for the church to make the tenure of office dependent on the members of the staff dwelling together in unity." . . . "I am growingly of the opinion that women assistants are far more effective in parish work than are men." . . . "It ought to become a settled custom of Councils to decline to ordain men, who have not been previously endorsed for ordination by a State Committee on Ministerial Standing." . . . "About seven years ago the Iowa Conference made the Director of Religious Education the permanent chairman of the granting of licensure by holding a brief service at the time the candidate is notified of the granting of his license." . . . "Splendid Congregational young people are being deprived of opportunities of summer student service by men and women who have no regard for our work." . . . "Ministerial standing would be kept on a higher plane if it were lodged with the State Conference." . . . "The New Jersey Association is preparing a pamphlet for the information of churches calling ministers and of candidates for licensure and ordination." . . . "A member of the State Committee on Ministerial Standing should be included as an invited member of the licensing or ordaining body, the expenses to be cared for by the Conference Account." . . . "I think that the Executive Committee of an Association can well serve as a Dismissal Council." . . . "Few things are more disheartening than the average ordination with its attempts at facetiousness. I have never attended a Congregational ordination, which did not leave me very much dissatisfied with the whole procedure." . . . "Ordination and installation should face the future and become more interdenominational so I would invite in clergy of many denominations, that the candidate may freely pass back and forth thus making for close alliances between churches." . . . "A Cumberland Presbyterian is serving one of our churches and urged his people to give nothing to Congregational benevolences." . . . "We have a clergyman from another denomination. He has served in this city for four years and we have nothing to show that he has ever been ordained." . . . "Men who have grown up in our denomination do better team work with us than do others."

Beyond question there is considerable alarm over the fact that in many cases men can secure ordination from us who cannot or will not meet the demands of the Methodists, who but recently added still another important requirement, the one requiring study at summer conferences. It may be added that in no letter is there a trace of prejudice against women entering the ministry, and some express the opinion that the quality of the women applying for ordination is so high that such candidates have an influence toward raising standards.

Licensure and Ordination

I. Licensure. There are two classes of licentiates, those who are anticipating ordination and those who ask licensure as lay preachers.

(A) **Licensure looking to ordination.** The committee suggests the following as a possible list of requirements: (1) certificate of membership in a Congregational church; (2) all certificates or diplomas from schools or colleges attended by the candidate; (3) at least two letters of recommendation from ministers who have personally known the candidate; (4) an outline of a sermon or address delivered by the candidate; (5) an oral examination to be made before the Executive Committee, covering (a) knowledge of Congregational history and polity; (b) the candidate's conception of the purpose of the Christian ministry; (c) his religious belief,

briefly covering conception of God, Jesus Christ, salvation, the Scriptures and the Church.

(B) **The licensure of lay preachers.** A limited license usually for one year stating that the holder is not a candidate for the ministry, but commending him as a lay preacher, the requirements to be the same as under (A) except as to (2).

II. Ordination.

(a) The standard for ordination to be vital Christian experience supplemented by college and seminary training, or the equivalent.

(b) Exceptions on the educational standard are called for whenever a council or association is convinced that the candidate is equipped to do worthy work in the ministry and that further educational work should not be insisted upon; at the same time the utmost care should be exercised not carelessly to break down the standard.

(c) **Reading courses.** Ordination of those who cannot secure college and seminary training should be conditioned on thorough going correspondence or reading courses. These are available:

1. Through seminary correspondence courses, or
2. Reading courses furnished by State Conferences, as for example, that in Iowa.

(d) **Practices.** The committee suggests that the following be established as the common practice among Congregational churches.

(1) Ordination should be by associations sitting as a council wherever this is possible; (2) associations should maintain competent committees for consultation with candidates and for overseeing courses of preparation; (3) examinations of candidates should be held in advance of the actual ordination, thus making it possible for a council without embarrassment to recommend delay or refusal; (4) association standing should be refused to candidates who have been ordained unworthily, thus affording our churches the protection to which they are entitled on the part of their own associations.

Suggested Topics for Discussion

Do the churches want a ritual for ordination; for installation; printed forms to aid in making reports of ecclesiastical councils; printed lists of questions to be answered by candidates? Should the Year Book give credit to licentiates who are faithfully pursuing definite, supervised courses of preparation? Should religious education workers be ordained unless they have been grounded in general theological training? Is there danger that some training and experience in religious education work shall afford a short cut to ordination? What recognition should be given to religious education workers that have had no general training for the Christian ministry?

What can be done toward helping the local church to realize its duty toward other churches, in its choice of a minister? How can the local church be helped to realize the harm done to the fellowship of the churches when it calls as its pastor a man under considerable suspicion of moral unfitness, and for whom no Association or Conference commendation can be secured? How can delinquent churches be led to accept higher standards for the Christian ministry to be revealed in a demand for leaders in religion, rather than mere organization promoters? Does the general attendance at ordination services show a proper respect for the Christian ministry?

Are the seminaries seeing to it that their students attain the mental background adequate to face the scientific; the psychological; and the materialistic attitudes of our day; and to gain from science and psychology, aid in preaching and teaching the Gospel? Would more adequate provision for women students aid in raising academic and sacrificial standards? Is the atmosphere of our seminaries conducive to grasping the Gospel and then preaching it with power? Do they emphasize sufficiently the steely virtues, such as a sense of obligation, to undertakings entered into—or provide training in the courtesies of life?

Should licensure of student summer workers be tolerated unless provision is made for preliminary instructions and adequate supervision? (Note what Maine has done along this line.)

How general is the practice of ordination by the Association rather than by a specially constituted council? Can and ought this practice to become general? Would it be well to ordain a number of candidates at once and at the seminary or Conference meeting—rather than to ordain these persons one by one each at a church of special interest to the candidate?

Would it be well to hold the examination at a different time from the ordination service? (There is considerable complaint of ordinations crowded through on pretexts of dinners being prepared, programs having been printed, notices of an ordination service having been inserted in the papers.)

Recommendations

1. It is recommended that the Committee be continued for the next biennium.

2. It is recommended that the Committee take into consideration the findings of the sectional meeting provided for at this meeting of the Council, and present definite recommendations for the adoption of the Council at its next meeting.

REPORT OF THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The twentieth anniversary of the Federal Council of Churches, which occurred last year, served to call attention to the remarkable advance which has been made in that brief period in the spirit and practice of interchurch cooperation. The development of the Council in a simple and gradual way, without any sensational publicity or promotional efforts, has made it abundantly clear that the churches are passing out of an era of separation into one of increasing fellowship and united service. The Quadrennial Meeting of the Council, held in Rochester, N. Y., last December, was an occasion for a restudy of the Council with special reference to the possibility of a fresh advance toward a larger cooperation and unity.

The following are a few of the important activities of the Federal Council during the past year, set forth in the briefest outline, as an indication of the kind of service which the churches are now rendering unitedly through the Council.

1. The emphasis upon building up a larger number of state federations of churches, as the best means of furthering comity and cooperation in local areas, has resulted in the development of the New York State Council of Churches and the Pennsylvania State Federation of Churches to a point where each now has a full-time executive secretary. A total of six great states are now organized for cooperative action in this way; in two others state councils of churches have been organized which are still dependent upon voluntary service for their leadership. The extension of state and local federation is being made a major feature of the Council's work and the Mid-West Office, located in Chicago, is being developed as an important center from which to carry on this work.

2. The Research Department, in addition to continuing the regular weekly publication of **Information Service** as a means of helping ministers and other religious workers to secure a better factual basis for their ethical teaching, at the request of groups of churches in the areas concerned has made several extensive studies. The most important of these were:

(a) A study of industrial relations in the bituminous coal fields of Western Pennsylvania.

(b) A study of the rural-urban conflict in the Chicago dairy district.

(c) A study of the disturbed industrial relations in the coal fields of Colorado (not yet published).

Other simpler studies and also reviews of the industrial developments and of the rural conditions during the year have been published as special numbers of **Information Service.**

3. The effort to make the training of children, especially along lines of sex education, a normal part of the program of religious education in the churches has been carried into its second year with encouraging results. The experiment, begun in a few cities a year

or two ago, of encouraging parents' classes for this purpose in local churches, has proved so constructive that increased attention is being given to it.

4. The successful experience of the Church and Drama Association, initiated by the Federal Council as an independent body in order to secure the fuller cooperation of Roman Catholic and Jewish leaders, in bringing to the notice of church people the most worth while productions on the stage, has now led to the development of a special commission on motion pictures and drama, which expects shortly to begin a program of recommending films which are thoroughly adaptable for use by religious agencies and also of calling attention to films in the commercial motion picture houses which merit support from those who have the highest ideals at heart.

5. The various phases of the effort to use the radio for religious purposes have been unified by the Federal Council through a relationship with the National Broadcasting Company and associated stations, which provides that the religious programs broadcast nationally over several chains of stations are sponsored by the Council. The services for which the Federal Council is now responsible and which are broadcast over a wide hook-up of stations are as follows: A Young People's Conference, Sunday afternoon at 3:00; a full service of religious worship and address, Sunday afternoon at 4:00; a sermon, Sunday afternoon at 5:30; a mid-week evening hymn service; daily morning prayers (except Sunday).

6. The special Committee on Marriage and the Home has issued the first of its reports, dealing with Christian Ideals of Love and Marriage. This report, published in full in the **Current History Magazine** and widely commented on in the press, has attracted widespread attention and created a mood of anticipation of the further sections of the report, which are to consider more concrete questions such as divorce and preparation for marriage.

7. The Commission on Race Relations has undertaken a new program of enlisting the interest of the missionary and other organizations of women in efforts for better inter-racial understanding. The Commission played the primary part in bringing about the National Conference on Inter-racial Problems in the Light of Social Research, held in Washington last December by a large group of organizations interested in the problems of the Negor.

8. The friendship project with the children of Mexico, carried on by the Committee on World Friendship among Children, was a still greater success than the earlier Japanese doll project. More than 30,000 friendship school bags were sent by the children of Sunday schools and other agencies of the United States to the children of Mexico. At the great anniversary of Mexican independence, the formal presentation of the bags in behalf of the American churches was made by President Calles.

9. In the creation of public opinion which led to the ratification of the Peace Pact the Federal Council of Churches throughout the whole year played a vigorous part. Its presentation of the memorial on this subject, signed by 190,000 church leaders in all parts of the country, to the President and the Secretary of State made a distinct impression of the support of religious forces.

10. The program of Christian aid to other lands has been carried forward steadily. The service of the Committee on Mercy and Relief has been put at the disposal of the China Famine Relief Fund, including the active work of Dr. Sidney L. Gulick as director over a period of several months. The Commission on Relations with Religious Bodies in Europe has continued its beneficent work of cooperation with the Central Bureau for Relief of The Evangelical Churches of Europe. The American cooperation with, and support of, the International Christian Social Institute and Research Bureau, set up at Geneva as one of the outcomes of the Universal Christian Conference on Life and Work, has been assumed.

11. The service of the Council in furnishing a point of contact between the churches and the labor movement was effectively illustrated in the work done by the Social Service Commission in New Orleans at the time of the convention of the American Federation of Labor. As a result of careful preparations made in advance by the Commission, nearly all the important pulpits of the city were opened to speakers upon the moral and spiritual ideals of the labor movement.

12. The Commission on Evangelism has gone still further in developing a united approach to communities on the part of the denominational executives who are responsible for evangelism. The secretaries of the major denominations, in company with Dr. Goodell of the Federal Council, have formed a team which has made an itinerary of leading cities in the Middle West for conference with all the ministers of the community on their program for recruiting the membership of the churches and strengthening the spiritual life. At the Triennial Convention of the Protestant Episcopal Church last October the Federal Council's Commission on Evangelism was added to the areas of the Federal Council's work in which the Protestant Episcopal Church is now officially cooperating.

13. The "Fellowship of Prayer," prepared as a manual for personal devotional use during the Lenten period, is again reaching a circulation of almost a million copies.

14. The new relationship established between the Federal Council of Churches and the Home Missions Council and the Council of Women for Home Missions has been satisfactory beyond the highest anticipations. The three bodies, now occupying a common office, carry on their work as a single unit. The most important phase of this work is the "Five-Year Program of Survey and Adjustment," sponsored by the three bodies, which is focusing attention, state by state, upon the necessity for a better distribution of Protestant churches in local fields.

Other important cooperative tasks carried on by the churches through the Council are described in the volume of printed reports for the past year, including the work of the Committee on Goodwill between Jews and Christians, the Committee on Army and Navy Chaplains, the Committee on Religious Work on the Canal Zone, the Committee on Relations with Eastern Churches, the Committee on Financial and Fiduciary Matters and the Editorial Council of the Religious Press.

REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The particular point of emphasis in the present biennium of the American Board has been the increased cooperation within the denomination with the other missionary societies. Under the leadership of the Promotional Council and Secretary Merrill, the denomination has attained the highest degree of partnership and the spirit of sharing that we have ever known. The text might almost be used: "looking also on the things of others."

This biennium has also seen a number of interesting developments in the reorganization of the Board's work, due to the merger of the three Woman's Boards with the American Board. At the meeting at Omaha this merger had been consummated, but it was entirely unknown what would be the effect upon the Board's work, both at home and on the field. In general it may be said that on the mission fields it has unified the work to a satisfactory degree, combining questions of finance, property, transmission of funds, and administration, and reducing in some degree the details of correspondence. The problem at home was to conserve the receipts from the three Woman's Boards in full, so that no decreased total of gifts should be noted. In this the Board has been disappointed for the report of the Treasury shows us a steady decrease in income for the last four years, with a more rapid curve of descent for 1927-28. It is believed this is due to the abandoning of the preferred position occupied by the women workers in their close contact with the local churches. It has been noted that whereas the Woman's Boards in some parts of the country formerly had actually secured 20% or more of the apportionment actually raised, under the merger the Board can only hope to receive 14% of this amount and in this one change the Board has stood to lose many thousands of dollars. The merger has, therefore, laid an extra burden upon the treasury of the American Board, and the effect of this is still revealed in the treasurer's report.

After raising the old debt of $213,000 which was a war legacy and reporting the books all clear at Omaha, it was a grievous disappointment to have to report a large deficit the following year. On September 1, 1928, a small surplus for the current year, and other gifts, decreased the deficit and the debit balance was finally wiped out by the change in method of handling the Twentieth Century Fund, as reported in the treasury section.

We are glad to report to the Detroit meeting of the National Council that the Board stands now clear of debt except for one sum covered by a pledge from a generous individual, which will probably be paid in the very near future. Meanwhile, decreasing receipts from the churches have increased anxiety. It is clear from the

financial side that nothing but an awakening of consecration and determination wide-spread throughout the churches, will produce an increased income to adequately meet the present demands of the Board. For this reason the Board welcomes the proposed Plan of Advance for 1929 under the leadership of Dr. Charles C. Merrill, and eagerly cooperates in every possible method of spreading news throughout the churches and of awakening a spirit of genuine partnership among the thousands of its friends. It is believed that under merger conditions we can yet increase the interest on the part of women workers in every church and thus overcome the situation of two years ago when the Board lost the influence and eager interest of the many branch treasurers of the women's organizations who were responsible for securing their quotas of foreign missionary gifts.

The Gifts of Individuals

Increasingly the Board has been aided by generous gifts of the group of closer friends who read the Missionary Herald and who make regular annual gifts over and beyond their contributions through the church envelopes to the Board's treasury. For several years this total has gone considerably beyond the $100,000 mark. It is believed that many individuals who subscribe in the Every Member Canvass what they regard as their fair share of the benevolence budget have by no means exhausted their ability or willingness to give thereby, and stand ready to express their interest in particular missionaries or projects and in the Board's welfare by sending extra gifts. Each year between three and four thousand individuals can be counted on to send their personal checks. This source of income must be developed, since it creates personal interest even more than does the more broadly-based but possibly more mechanical method of the envelope subscription. Both methods must be utilized. Through the Every Member Canvass it is true that a much larger number of persons contribute to the Board's treasury each year than used to be the case when response was made to appeals through a special collection. It is from this group who have given for many years that the Board must expect Conditional Gifts and larger legacies which are today adding so significant a portion of the Board's income. The way must always be open for individuals to be in close touch with the Board's treasurer and officers at the moment when Christian stewardship impells them to make disposition of their estate through their last will and testament. In too many cases individuals prove their loyalty by generous gifts, yet pass away without having stamped this principle of stewardship on the will which finally disposes of their estate.

Progress in Projects

A full report of gratifying progress in the assignment of Projects to local churches was made at the October annual meeting. It was there stated that a careful estimate found that 267 churches

were enrolled in the Project Plan after one year of cultivation, but in the second year the list of interested churches rose to 1,500.

The Project Plan offers the best opportunity for missionary education that is open to the churches. If the church has accepted an assignment to a particular field or type of work, the available material of programs, report letters from the field, and visits of their own missionaries, naturally cultivates a particular degree of interest. The plan must be carried forward. The only danger at present apparently is that some of the report material does not find its way to the attention of the pews of the enlisted churches. If the Board can secure the more active participation of pastors and leading missionary workers in local churches, the Project Plan can be made an unqualified success.

The Candidate Year

In the missionary appointments for the year ending August 31, 1928, the usual conservative policy of the Board was augmented by a definite cut in the appropriations. Only the most urgent positions were authorized, the policy being to bolster up depleted staffs in our educational institutions and to meet emergency situations in what seemed to be the most needy fields.

During the year forty new missionaries received appointment to six different countries by the Prudential Committee for work directly under the Board. Thirteen additional candidates were approved for institutions affiliated with the Board.

As will be seen from the following schedule this is the smallest number that has been sent out for some years.

1920.....	73	1924.....	47
1921.....	56	1925.....	55
1922.....	53	1926.....	48
1923.....	48	1927.....	43
		1928.....	40

THE TREASURY

At the National Council meeting at Omaha the Treasurer's estimate indicated a possible deficit August 31, 1927 of $252,109.15. The final outcome of the year showed a deficit of $147,956.46, the difference being due both to increased gifts and decreased expenditures over the estimate for the closing four months.

The fiscal year September 1, 1927 to August 31, 1928 showed receipts and expenditures as follows:

Total receipts	$2,132,375.02
Total expenditures	2,120,935.55
Surplus	$ 11,439.47

At the Annual Meeting of the Board held in Bridgeport in October 1928 there was taken action changing the present method of operation of the Twentieth Century Fund, the Fund used for equalization of Legacy Income. Under the new plan 40% of current Legacies plus the principal of the Fund, are to be credited to current income, instead of 33 1/3% as formerly. As a result of this change it is not necessary to maintain as large an Equalization Fund as formerly. The Board therefore authorized the transfer of a sufficient amount from the principal of the Twentieth Century Fund to liquidate the deficit then outstanding, not including the $10,000 covered by pledge. This action was taken on condition that it did not reduce the principal of the Fund below the amount necessary for equalization on the new basis. This transfer left the principal of the Fund practically at the figure necessary for equalization on the new basis and it is therefore impossible to repeat this in other years. It did, however, make it possible to enter this present fiscal year free from an accumulated deficit.

The Prudential Committee, in planning the budget for the fiscal year ending August 31, 1929, felt it necessary to plan its appropriations not to exceed a carefully estimated total of income. Income from Legacies, Conditional Gifts and Funds was carefully estimated on the basis of known items and averages of previous years. The estimate of income from churches and individuals was fixed at the sum which was received from these sources in the previous years. At the present time (March 15) our actual receipts from these two latter sources show a loss of $40,439.33. The outcome of the year depends upon whether the income from churches and individuals will make up this loss. In this connection, a comparison of apportionment gifts for the foreign work is significant. The first three years in the comparison indicate the gifts to the American Board and the Woman's Boards, while for the last two years it indicates the gifts to the Merged Board.

1924	$1,279,607
1925	1,305,863
1926	1,289,709
1927	1,214,166
1928	1,169,357

THE AMERICAN BOARD AT THE FRONT

The Quickening Pace

The Orient is no longer slow moving. In all the Eastern lands changes are coming; often sudden and overturning. Missionaries who are detained in this country on their furlough for longer than a single year feel they have to get acquainted afresh with their fields when they return. Political conditions have altered; social upheavels have changed the face of things; economic forces are exerting new

pressures; religious unrest opens new doors of need and opportunity. So the passing of two years calls attention to new situations on many of the American Board fields.

Turkey Takes the Lead

History does not record such speedy changes as have brought Turkey in a few years from a degenerate and despised Eastern despotism to membership in the family of western nations. Influenced by the changed status of Turkey, Afghanistan is in revolution; Persia is making sweeping reforms; and Egypt is stirring with modernistic tendencies, as shown by the fact that a thousand copies of the Bible have been sold for official use in the great Azhar University. The bold stand taken by Turkey regarding foreign education has helped to guide China's leaders who have visited Angora as a center of successful Nationalism.

Modifying Missionary Methods

The attitude of the new government on religion is not one of indifference but of firm fairness. The Turkish authorities frown upon propaganda and prohibit efforts in schools to change the religion of youth. On a charge of disregarding this law, our teachers in Brousa were tried and condemned, though their sentence was nominal. On the other hand the government permits in public print a strong crusade against the blindness and bigotry of the old practices of Islam and is in favor of genuineness, beauty and simplicity. Character is rated higher than traditional forms.

With these changed attitudes a thousand old barriers are removed. Doors of opportunity long bolted and barred, as Dr. Zwemer says, are "nailed open." The Missionaries are gradually finding in school, hospital, press and playground, common ideals and aspirations with the Turkish leaders. Thus by an emphasis on life rather than creed they are free to show the beauty of the ways of Jesus.

The People of the Open Door

While America was devising new means for still further closing Ellis Island to the hungry and down-trodden out-castes of the Near East, Greece opened her ports to a million and a half refugees from Turkey. This increased the population by twenty percent and completely upset the economic balance. Within three years, however, the government recognized that this immigrant horde was a blessing and not a curse. Because our institutions in Salonica and Athens have so thoroughly understood the refugee problems and have so heartily cooperated with the government in solving them, numerous demonstrations of practical helpfulness have been given. The latest expression of confidence is the grant by the Refugee Settlement Commission of a commodious campus for our Girls' Junior College at Athens.

Devotion to Education in Bulgaria

Despite economic depression American academic education has not lost its popularity among the Bulgarians. An avalanche of requests for admission to Sofia College has followed the reorganization of what was formerly known as the Samokov School. The Girls' Department has occupied its fine new buildings at Simeonovo outside of Sofia. The buildings for the Boy's Department are being erected, and the Bulgarian government and people take just pride in this new demonstration of successful cooperation in higher education. The state has contributed thousands of dollars' worth of timber for these new buildings free of all cost to the college.

Helping the Farmer

No educational plan proposed by the Board ever received from the people a more hearty welcome than the new Folk School in Bulgaria. Seventeen different towns and villages are competing to secure its location in their midst and each with a generous offer of free land. Dr. and Mrs. Haskell will be obliged to disappoint all but one of these rural centers as they establish the new school whose aim is to help the common farmer and all his family in his farming life.

Phenomenal Growth in West Africa

The colored churches of America may well be proud of the development at Galangue, their own particular station in the West Central Africa Mission. In 1923 there was not a missionary within one hundred miles of the spot which now boasts a fully equipped mission station with evangelistic, educational, medical and industrial work, and a large number of out-stations. All this development cost about $31,000—a gilt-edged investment made by the colored Congregationalists of the United States. The work is deep as it is broad and a supreme satisfaction to the Mission of which it is a part.

Where Expansion Cannot Be Checked

Native Christians have been bearing their witness for nearly forty years in the coastal regions of Portuguese East Africa and have been calling for missionary help. The insistent call of these sons of the soil, together with the heroic sacrifices of the near-by missionaries in Rhodesia, have been matched with the loyalty of friends in America, particularly in the Fairfield Association of Connecticut, and the Board has been compelled to permit the opening of a new station at Machemeje. Twenty-five hundred acres of land have been purchased on the Buzi River half-way between the coast and Mount Silinda. Buildings are now being constructed to accommodate the American staff, including a doctor, who has been designated for the work.

The Big Change in China

The United Church has come into being. The first General Assembly of the "Church of Christ in China" took place in 1927. Our

Foochow and Shaowu groups are full members of this Church, which includes nearly one-third of the Protestant Christians in China; our former "Congregationalists" are organized in the Mid-Fukien and north Fukien Divisional Councils of the Church of Christ.

Missionaries have returned to all stations so that in 1929 about the normal percentage are on the field at work. There has been a heavy loss, however, in the total force, a decrease of 20% in two years. The withdrawals were principally for health reasons. Everywhere rural Christianity is being studied and worked. County fairs, exhibits, new implements and new seeds, new and better poultry and pigs—these all come in as a part of the educational-and-religious work which we are attempting to do. Preachers and teachers must be better trained than before; more practically trained for the country where they are to live. Laymen and laywomen in great numbers must be trained and used by the church. Politically China has entered the "Period of Tutelage and Reconstruction." The Chinese Church too is walking humbly in that period.

Merging Mission and Church in Japan

Japan has a strong Kumiai (Congregational) Church with an independent life of its own. A few years ago the Mission came into organic connection with Kumiai. It gave over its evangelistic work into the charge of the Kumiai Riji (Board of Directors), four Mission members having a place. More recently six institutions carried by the Mission—schools, kindergartens, social service centers, and summer camps—were also brought under a Central Committee elected by Riji and Mission. Thus each year more closely the strength of the missionaries in Japan is bound in with that of the Japanese church.

Religious Ferment

India and Ceylon are in ferment and missionary work therein presents striking contrasts. There has come rapid progress in lines of work. Schools are widening in their range and popularity; vocational, agricultural, rural departments of study are developing. Indian pastors, teachers, supervisors are taking over responsibilities. The Christian communities, and leaders have now to be reckoned with. There is a growing self-consciousness, and Christ is being lifted up into a commanding place in Indian thought. The outlook for Christian advance is thus in many ways bright and cheering.

At the same time the obstacles in the way of advance are still huge and appalling. While breaks in the walls have been effected many times and in many ways, while some forms of hostility have been overcome, while friendlier relations obtain, and regard and good will are commonly observed between the Christian forces and the masses of the people, still the ingrained antagonisms, that embittered India and Ceylon long before Christianity came to them, continue and every now and then surge up in fresh outbreaks. Racial enmities, religious fanaticism, caste separatism, yield slowly, and

suddenly recur with deadly consequences. In these last two years communal strife has been rampant; India's path toward national unity and peaceful prosperity is still thick.

The Island Fields

While progress in the Philippine Mission has been slow, because of inadequate provision of workers and of funds, it is becoming apparent that a substantial hold has been secured and there are signs of coming rapid advance. Church self-support in the mission, church union among the several missions, the rising purpose to reach out for the Moro peoples, all make for a new day in this youngest of the Board fields. New life has come to the Micronesia Mission with the advent of a missionary family, just arrived, to reinforce the three single women who have worked these islands for more than thirty years.

A new experiment is under way in Mexico, in the transfer by the Board of the conduct of its general missionary work there to the Southern California Conference of Congregational Churches, the change being made in 1928. The fact that the Board has now only one missionary resident in Czechoslovakia and none now resident in Spain, indicates how fully it is seeking to make its help to evangelical faith in those lands a support of the indigenous forces of the land, rather than the enforcement of an outside propaganda.

REPORT OF THE AMERICAN MISSIONARY ASSOCIATION

The Department of Missions

The A. M. A. field of work remains very much the same as in former years. Naturally, progress in the assumption of civic responsibilities gradually reduces the extent of this field while at the same time it makes increased demands for a more intensive and higher quality of work.

Six outstanding facts arrest the attention of even the casual observer of the Negroes to-day: (1) they continue to increase in population with practically no additions from Africa; (2) they believe in education as their chief means of salvation; (3) they are moving from the country to the city in the South as well as from the South to the great urban centers of the North; (4) they have proved themselves physically adapted to every section of our land; (5) they have successfully entered every skillful occupation and profession; (6) they smart under racial discrimination with a sensitiveness in keeping with their cultural progress.

So far as the A. M. A. is concerned these facts make only more emphatic the demand for higher education. Teachers, preachers, doctors, lawyers, writers, singers, artists, merchants, engineers, need to be people of broad culture and specialized training.

The A. M. A. could wisely use all its resources for the higher education of Negroes alone. At the same time it is necessary to maintain a few preparatory schools and academies. In some places they are needed to bridge the gap until satisfactory public high schools are built everywhere.

The southern churches began their new administrative policy in the fall in keeping with the scientific survey made a year ago. The churches are classified in three groups: (1) The possible self-supporting churches. (2) Probationary churches which have an opportunity to be placed in group one if they take on new life and promise. (3) Strictly missionary churches in communities where the economic resources preclude the very simplest kind of churches.

The responsibilities for church work among the Indians of South Dakota has been placed increasingly in the hands of the Indians themselves, under the pastoral guidance of Mr. Hertz.

At Elbowoods, North Dakota, a small elementary school is maintained with Mr. Case in charge. He also acts as a general helper for the Gros Ventre, Arickaree, and Mandan Indians.

Two years ago Santee Training School at Santee, Nebraska, became a four-year high school with encouraging results.

The A. M. A. continues its responsibilities for the Japanese and Chinese in Washington and Utah. Beginning last fall the appropria-

tion to the Hawaiian Evangelical Association was discontinued, primarily because of the reduction in income from the churches.

The first of last October the work and properties at Cubero, San Mateo, Seboyeta and Marquez, New Mexico, were transferred to the Congregational Home Missionary Society. This leaves the A. M. A. responsible for only Rio Grande Institute at Albuquerque.

At Pleasant Hill, Tennessee, the A. M. A. not only maintains its academy but also cooperates with the C. H. M. S. in furnishing a pastor for the Congregational Church and "larger parish."

The aid given to the John C. Campbell Folk School at Brasstown, North Carolina, is proving a worthwhile investment in a wholly new adult and community educational experiment.

Blanche Kellogg Institute, a boarding high school and Christian home for over seventy happy and promising Porto Rican girls, has become a standard high school.

Ryder Memorial Hospital at Humacao, now has fourteen nurses in training and a staff of three physicians and two registered nurses.

The evangelical church of the Province of Humacao is entirely manned by Porto Ricans. These churches now form the Porto Rican Congregational Conference and will have their official representative at this meeting of the National Council.

On September 13 Porto Rico experienced the most devastating hurricane known in its history. Two hundred and seventy-one people lost their lives and a half million were left homeless. The Province of Humacao was hit hardest and much damage was done to the hospital, churches and parsonages. Blanche Kellogg Institute suffered also but not nearly so seriously.

An appeal to the churches for fifty thousand dollars aid was authorized at once by the Commission on Missions. At the time of this writing over forty-eight thousand dollars had been received, for which the officers of the A. M. A. and its Porto Rican workers and friends are exceedingly grateful.

In addition to maintaining and administering the work for which the A. M. A. is directly responsible we also cooperate in the financial and active support of: The Commission on Missions of the Congregational Churches, the Federal Council of Churches of Christ in America, the Bible Society, the Home Missions Council and the Council of Women for Home Missions, the Missionary Education Movement, the Committee on Cooperation in Latin America, the Evangelical Union of Porto Rico, the Union Seminary of Porto Rico, the Southwest Council of Spanish-Speaking Work, the Mountaineer's Conference, Fisk University, The Inter-racial Commission in the South, and the Federal Council's Commission on the Church and Race Relations. In addition to this we cooperate in various ways with southern school boards and they with us. The same is true of the General Education Board and the Rosenwald Fund.

The movement for better buildings, better kept buildings, better equipped buildings and more attractive campuses continued steadily during the past two years. We can almost boast now that the A. M. A. hasn't a single school without running water, bathing facilities, sanitary sewers and electric lights. Few schools are without science laboratory equipment and some of them have standard equipment. Beginning in the fall decided steps forward were taken in providing better libraries. For the most part the buildings are now kept well painted. For all the major schools excellent campus plans have been prepared by an expert landscape engineer.

Much still remains to be done just as soon as funds become available. If we could secure a million dollars for buildings and equipment and then could have from seventy-five to eighty thousand dollars annually for repairs and replacements we would be well prepared to do first-class work in attractive buildings on beautiful campuses. Such facilities not only furnish the requisite tools for education, but are also an education in themselves, aesthetically, morally and spiritually. At the same time they stimulate communities and whole sections of the country to build better homes, schools, churches and factories.

Last June, rules and regulations were adopted by the Association, on actuarial advice, governing the retiring allowances of all persons who have been in service ten years or more and who were fifty-two years of age or over in 1928. According to these rules, the Association has the privilege of retiring a worker at sixty-two years of age; the worker may request retirement at sixty-five; and retirement becomes automatic at sixty-eight. It is hoped that within another year a participating plan of annuities will be agreed upon for younger workers. In the case of ordained persons of the Congregational fellowship the Association cooperates in providing annuities through the annuity program for Congregational ministers.

THE AMERICAN MISSIONARY ASSOCIATION

CONSOLIDATED REPORT

As of September 30, 1928

Funds

Conditional Gift Fund	$ 326,948.01
Legacy & Conditional Gift Reserve Fund	104,720.06
*Endowment Funds	8,916,764.05
Endowment Funds Pending Settlement	145,098.18
Sundry Funds	291,804,82
Real Estate & Buildings	2,885,808.35
Funds assigned for Land, Buildings and Equipment	291,782.76
	$12,962,926.23

Investments

**Stocks	$4,029,959.54
Railroad & Municipal Bonds	1,915,102.80
Public Utility & Industrial Bonds	1,314,980.18
Mortgages	2,513,690.00
Real Estate & Buildings	2,879,258.35
Accounts Receivable	56,781.11
Real Estate and Securities, etc. Pending Settlement	106,403.05
Cash	146,751.20
	$12,962,926.23

*Includes Special Endowment Funds for Outside Work.
**Mainly acquired through Legacies.

CONSOLIDATED REPORT

Comparative Statement of Receipts and Expenditures

Twelve months ending September 30th

Receipts

Contributions:	1927-1928	1926-1927	Increase	Decrease
On Appropriations	$255,815.07	271,537.66		15,722.59
Designated	114,141.04	91,054.55	23,086.49	
Conditional Gifts Matured	10,800.01	10,499.98	300.03	
General Education B'd for Talladega & Tougaloo Colleges		26,068.06		26,068.06
Trustees of Talladega College	118,444.26	120,635.36		2,191.10
Legacies	287,243.63	222,180.51	65,063.12	
Income on Investments	476,867.18	431,620.67	45,246.51	
Tuition	148,740.86	131,391.91	17,348.95	
Slater Fund	2,250.00	900.00	1,350.00	1,350.00
TOTAL RECEIPTS	$1,414,302.05	1,305,888.70	108,413.35	

Expenditures

Finance Department	$ 34,346.44	34,749.60		403.16
Promotion Department.	58,936.20	57,912.66	1,023.54	
Missions Department	1,193,593.37	1,111,908.89	81,884.48	
Designated by the Contributors	114.141.04	91.054.55	23,086.49	
Endowment Income Special	12,765.00	7,793.00	4,972.00	
Credit Balances A. M. A., Hand & Pierce Funds	520.00	2,470.00		1,950.00
TOTAL EXPEND.	$1,414,302.05	1,305,888.70	108,413.35	

The receipts of the Association from the Congregational churches during the past few years are shown in the following table:

1922-23	$320,917.80
1923-24	325,169.27
1924-25	319,906.14
1925-26	290,417.21
1926-27	266,575.57
1927-28	257,386.67

It will be noted that there was a continual reduction due to the smaller percentage allotted to the Association during the past few years. We are glad to report that gifts from individuals have been larger than for many years, amounting to $18,092.93 from October first 1927 to October first 1928, in addition to the splendid receipts for Porto Rican Relief. A special campaign for Conditional Gifts was inaugurated by the A. M. A. and the Laymen's Advisory Committee resulting in the receipt of $67,180.00 during the same period.

During the past two years three parties have been conducted through the South and one to Porto Rico resulting in greatly increased interest in the work.

One gratifying item in this report is the continual increase in receipts from tuitions amounting to $148,740.86 during the past single year. It will be noted that this is more than one-half as much as all the Congregational churches contributed to our work. This supplies a splendid commentary upon the spirit of self-help which is one of the finest products of our educational work. The receipts from various sources are graphically shown in the following percentages:

	1926-27	1927-28
Churches and affiliated organizations furnished	26%	18%
Individuals	13%	18%
General Education Board	6%	—
Legacies	21%	20%
Income from invested funds	23%	34%
Tuition	11%	10%

The large financial resources of the Association and its substantial annual receipts are not yet adequate for the maintenance of the work of the churches, colleges, schools and hospitals on the high standard desirable. The operation of a nationwide work is so vast that now resources must be had for the replacement of buildings and equipment and a reasonable expansion of strategic institutions that have proved unable to meet the increasing needs of their communities.

REPORT OF THE CHURCH EXTENSION BOARDS

including

The Congregational Home Missionary Society
The Congregational Church Building Society
The Congregational Sunday School Extension Society

Nature and Scope of Work

These three societies, called jointly "The Church Extension Boards," are responsible for founding and helping to maintain Sunday Schools and churches in the United States outside of twenty-two self-supporting conferences which conduct their own home missionary activities,* and for aiding in the erection of churches and parsonages throughout the entire country. They receive and disburse more than a million dollars annually and have invested funds of nearly four millions. Their work extends to city, town and country, to immigrants, resident foreign-speaking groups, and Northern Negroes. Their ministry includes religious teaching, evangelism, preaching, and many forms of pastoral, social, and fellowship service.

Summary of a Year's Work

As this report is compiled before the close of the current fiscal year, it is necessary to use the figures for the year ending March 31, 1928, but these are fairly typical of the results regularly accomplished in the national home missionary field insofar as such results are capable of statistical tabulation. It shows the following major items:

Number of missionary churches	647
Number of missionaries	520
Total membership, aided churches, missions and preaching stations	37,410
Total accessions	4,736
Additions on confessions	3,290
Total Sunday School enrollment	46,391
New churches organized	6
Churches reaching self-support	15
New church buildings and parsonages	27
Churches, missions and preaching stations among the foreign born	161
Student summer workers	107

*The American Missionary Association is charged with the care of Negro missionary churches in the South.

The Story of the Treasury

Financial data from the report above referred to are summarized below.

Current Funds

Receipts:		
Contributions	$407,484	
Legacies and matured conditional gifts	152,810	
Interest and dividends	169,309	
		$729,603

Disbursements:

Missionary service	$468,988	
Transferred to revolving funds	176,486	
All other expenses	174,272	
		$819,746

Revolving Funds for Building Aid

Receipts:

Balance, April 1, 1927	$213,047	
Transferred from current funds	176,486	
Repayments, sales, etc	356,355	
		$745,888

Disbursements:

Paid to churches	$566,351	
Balance (appropriated, subject to call)	179,537	
		$745,888

Permanent Funds and Investments

	March 31, 1928	February 28, 1929
National Home Missionary Society	$2,777,182	$2,748,299
Church Building Society	1,173,287	1,140,805
Sunday School Extension Society	5,435	37,904
Total	$3,956,904	$3,927,008

The Pay As You Go Plan

There are two general policies either of which may be followed in the administration of denominational benevolences. The first looks mainly to need and opportunity. It endeavors to secure as large an advance income as possible but does not hesitate to go into debt, if necessary, in order to maintain work already begun or even to begin new work of a peculiarly demanding nature. This policy is based on the belief that money will always be forthcoming for the needs of the Kingdom if those needs are earnestly presented and that a deficit is a concrete and compelling way of bringing the situation to the attention of churches and individuals. The second method of procedure is more conservative. It consists on having money in hand or in immediate prospect before spending it. While alert to the opportunities of new fields and to the duty of bringing them to public attention, it feels responsible for occupying them only in such measure as actual income permits. It endeavors to arrive in advance at a balanced budget and to close each year free from debt.

The latter policy has been adopted by the Church Extension Boards. In January, 1927, the Directors ordered that the budget presented in 1928 should be brought within the limits of probable income. This was accomplished by severely restricting the allowance both for administration and promotion and for missionary service. Under this budget, which became effective April 1, 1928, reductions in expenditure have amounted, in the eleven months which have elapsed at the time this is written, to $58,305, as compared with the similar period last year. Contributions for the same time have increased, as have legacies. In consequence it is anticipated that the close of the fiscal year will show a clean balance sheet except for the net deficit of $83,147 carried over from the year before; and the latter, it is expected, will be gradually absorbed as time goes on.

Fields White Unto the Harvest

While the financial status just outlined gives ground for satisfaction, it should be remembered that it has not been achieved without serious restriction of normal expansion and that if Congregationalism is to do its part in the conquest of America for Christ, additional resources must be made available. The following excerpts from recent reports from our Superintendents will give an idea of some of the immediate and pressing demands which call for more generous support of national home missions:

Lucius O. Baird, Washington, Northern Idaho and Alaska:

"Out of four fields in Alaska, only one can be helped. Out of eleven fields in Idaho, only two can be helped."

Claton S. Rice, Utah and Southern Idaho:

"If we had $2,000 additional to put into work, we should recommend the appointment of an assistant to the pastor at Pocatello. Our best strategy is to hit hard there, just where the Mormon church is making its most persistent effort to Mormonize a community."

Elmer H. Johnson, Montana:

"Vast areas are not being served by any denomination. We are leaving fields vacant, deliberately, to save on an inadequate budget. We have given up fields which we were loath to give up, but felt we must to cut expenses."

Arthur J. Sullens, Colorado and Wyoming:

"In one section there is a population of about 2,000 to 2,500, without any church privileges. We need $1,500 for the first year for this work, and if the money is available we are in a position to start as soon as the Spring opens."

Albert E. Ricker, South Central:

"A recent survey showed that in a county of 36 school districts, 18 were without religious services of any kind."

Samuel W. Keck, South Dakota:

"There is a large section within fifty miles of the state capital where there is no Protestant work except the little we are able to do. Last year we spent $180 on this whole territory. A full time man there would be a wonderful blessing."

Edwin C. Gillette, Florida:

"We have been unable to go on with our plans of new work in Florida and also have given up the pastor-at-large."

Neil McQuarrie, Georgia and Alabama:

"Needed extension work would probably cost between $6,500 or $7,000 for 1929."

Various Matters of Interest

The prompt response of our constituency in coming to the aid of the churches which suffered from the **Florida hurricane** last Fall brought joy to many hearts. These extra contributions totaled $18,384. The taking over from the American Missionary Association of the work in the **Spanish-speaking Plazas** of New Mexico is giving opportunity for the development of a varied program of religious and social service. Release of Dr. Dana, Director of Town and Country Work, to give **courses for students preparing for the rural ministry** at Hartford, Vanderbilt and Yale points the way for a closer knitting up of the missionary societies with the seminaries. the **"cooperative" relationship**, whereby missionary states assume direction of the work within their borders, is now in force in Colorado, Montana, North Dakota, Oregon, South Dakota, Southern Idaho and Utah. The Middle Atlantic Conference and Pennsylvania are numbered with the entirely autonomous **"self-supporting" states.** Cooperation with the Home Missions Council in its **Five-Year Program of Survey and Adjustment** offers another opportunity of practising comity.

Changes in Leadership

The sudden deaths of Treasurer Charles H. Baker and of Supt. David J. Perrin of South Dakota in December, 1927, and February, 1928, respectively, deprived the Extension Boards of the service of tried and true workers whose fruitful labors live after them. Their successors in office, Treasurer William T. Boult and Supt. Samuel W. Keck, are bringing vigor and efficiency to the discharge of their important duties. Workers change but the work goes on. It offers a high challenge to devoted Christian service to America and, through America, to the world.

The Congregational Church Building Society

The chief business of all of our great missionary societies is the establishment and maintenance of Christian churches in our own country and in the lands beyond, to the end that the Kingdom of God may triumph in all the world. Just as the house is essential to the establishment and perpetuation of the home, so is the church building, with proper equipment, necessary to the establishment, expansion and perpetuation of the church and its work: hence the necessity and the significance of the work of the Church Building Society. The Society seems to be concerned only with material things —in reality, its work is profoundly spiritual. While it is necessary to measure the extent of its work in dollars and cents, it must forever be kept in mind that these figures are used for that purpose only, namely, to give some idea of the magnitude and significance of the fundamental thing which lies back of it all.

In each of the two years of the biennium just past, the receipts of the Society, from all sources, have been over a half a million dol-

lars, making a total, in round numbers, of $1,355,784—a little over $32,000 more than in the preceding biennium.

Nature of This Income

It is of fundamental importance to keep clearly in mind that the major portion of our income is derived from payment of annual loan installments on church and parsonage loans previously made to the churches from our revolving church and parsonage loan funds. Only once, when originally received, are legacies, special gifts and contributions toward the parsonage loan fund counted as original contributions to our work. Such funds are loaned to the churches and the installment repayments are counted as part of our annual income. For example, out of a total income, from all sources, of approximately $700,000 in each year of the biennium, only about $170,000 a year came from contributions from the churches through the apportionment, while the balance, or major portion, came from church and parsonage loan repayments, property sales, returned grants, etc.

On the other hand, it should be remembered that even these loans are, in a true sense, missionary aid, as they are made on easy installment payments through a long period of years, all parsonage loans entirely without interest, as also all church loans not in excess of $2,500, and only nominal interest on the larger church loans. For example, on a regular commercial loan of $2,500, with interest at 6 per cent and payable in annual installments through a period of ten years, a church would pay out in ten years $825 in interest. Our non-interest-bearing $2,500 loan saves the church exactly that much. On a loan of $5,000, a church would pay out exactly twice that much, or, $1,650, whereas, the Society, by furnishing the same loan at 2%, actually saves the church during that period $1,100. On loans above $5,000, the Building Society rate is 3%. A loan of $7,500, for example, at 6%, would cost a church, through a period of ten years, $2,475. One-half that amount, or, $1,237.50, represents the saving to the church by having secured the loan from the Building Society. On a loan of $10,000 from the Building Society, at 3%, the church would pay out, during the ten years, $1,650 interest, and that represents exactly what it saves, because the commercial loan would cost the church exactly twice that much.

It cannot be emphasized too strongly that none of this money loaned to the churches comes to the Society through the contributions made to the Society through the apportionment. The apportionment money all goes into the grant fund and is appropriated to the churches as grants, which are tantamount to actual gifts to all churches which continue in the Congregational fellowship. Let us unselfishly rejoice in the fact that the Building Society makes the most generous provisions of all the denominations in these respects, and our methods of conserving and administering these funds are unsurpassed by any. If those who are disposed to criticise our work and methods of administration would actually stop and think of

these things, most of such criticism would utterly disappear, in the face of the facts.

The Magnitude of the Work

Consider, for example, that while the Society has received through the apportionment approximately only $170,000 a year in each of the two years of the biennium, or a total of $340,000, the following table represents the appropriations from our treasury during the same period:

208	Grants calling for	$363,614
243	Church Loans calling for	672,410
79	Parsonage Loans calling for	115,890
530	Grants and Loans Voted	$1,151,914

Comment would seem to be unnecessary: the facts stand out so clearly and conspicuously that "He who runs may read."

Expanding Range of Our Work, with Typical Cases Cited

Under this head, we cannot do better than to quote two paragraphs from the Annual Report of last year:

"The Society has never for a moment failed to carry on the work with which it was entirely engaged during the early years of its history; that is, helping the smaller churches with comparatively small grants and loans, and there are some who suggest a solution of our income problem through confining ourselves strictly to that type of work. It is a fact that these applications for small amounts do have and should have preference on our docket and they are never turned away nor kept waiting. But gradually through the years the Society has been expanding its work, helping along a wider range. The problem which confronts a church in the construction of a new building is that of raising a large sum of money at one time, and sometimes it is quite as difficult for a comparatively large and moderately well-to-do church to meet the building problem confronting it as it is for the smaller church to take care of its problem. The problem is essentially one and, comparatively, the difficulty is just as great in one case as in the other and the need as imperative. Churches building in the suburbs of our growing cities, for example, where the families composing them are mostly salaried people, paying for their homes and keeping their children in school, have precisely the same problem to meet in constructing a church adequate to their needs as the people living in the small village or in the country district in constructing a building that would meet the needs of those conditions. This fundamental proposition cannot be repeated too often, especially where people connected with a small church are asked to contribute funds part of which may go towards furnishing Church Building aid for a much larger, more pretentious and expensive building in some other locality. We must think of these things in relative terms; otherwise we shall miss the fundamental significance

of the facts as they are. Some of the most urgent appeals which come to the Building Society come today from churches located in our oldest Congregational localities. We make no discrimination whatever concerning these appeals. The question is whether or not the church in the place where it is located really needs assistance from the Building Society to meet the conditions confronting it in securing proper equipment for the carrying out of the work in that particular field or locality."

"The docket of any month of the year will disclose cases illustrative of the whole wide range of our work. For example, at a recent meeting of the Administrative Committee we made an appropriation of a grant of $500 to a little church down in Kentucky with a membership of twenty-seven and a Sunday School enrollment of sixty, supplied by a student from a nearby seminary, the building constructed mainly of material from the nearby woods and at a cost of $2,000. The building is adequate to the needs of the locality and it would have been extremely difficult, if not impossible, for the little church to finance it without the grant from the Building Society, which was appropriated heartily and without hesitation. But on the same day and within the same hour we were called to consider the application of a church of eight hundred members with a Sunday School enrollment of six hundred located in a college town with a population of about three thousand and where eight hundred students are in attendance and where a church building costing, with necessary furnishings, approximately $150,000 had been erected to meet the long pressing needs and necessities of that community. The constituency of the local church is not wealthy, but many of them young people connected with the college, just in the formative period of their lives, unable to contribute any considerable amount towards such an enterprise. The people themselves made pledges running over a period of several years which they can and will pay gradually. The local bank assisted with an interest bearing loan. The people gave generously and sacrificially. Who shall say that the grant of $5,000 and loan of $5,000 appropriated by the Building Society towards this great enterprise was different in character from the appropriation made to the little church in Kentucky? Think of the latent possibilities in such a situation. Hundreds, and through the years thousands, of young people whose lives are in the formative period and who will go forth to shape the destinies of the world are given adequate church facilities side by side with educational facilities. These are only typical cases of an ordinary monthly docket, but, as the space allotted for this report is so limited, these two must suffice."

Careful Supervision and Small Overhead Expense

Here again, we quote from the same report, as follows:

"Utmost care is exercised in the distribution of our funds. Each individual case is taken up through correspondence and thorough in-

vestigation made, the facts and conditions gathered and kept in our files subject to inspection by our constituency at any time. In fact, and quite naturally, we are sometimes charged with being over-zealous in this respect and with lack of generosity of spirit, vision, statesmanship, and so on, because we do take the time to investigate and weigh things thoroughly. We are anxious, on the one hand, that there shall be no loss or waste, and, on the other hand, to give help gladly, joyfully and generously and to the limit of our ability wherever it is needed. And because of our method of dealing directly with the individual church, mostly through correspondence, we are able to do this vast work at minimum cost and with maximum amount of our income made available for the service intended. We work in closest cooperation with field workers, State Superintendents, City Societies and local organizations in trying to secure clear information and right impressions, receiving and giving help.''

Our Task and Our Inspiration

The work of administering the funds of this Society wisely, carefully and generously, while at the same time trying to answer frankly and graciously the questions and criticisms, which naturally arise, is hard and exacting, but our inspiration comes from the many helpful hands held out to us, the goodwill and gratitude expressed from so many sources, and the constant thought of the multiplied thousands of human lives helped and that will be blessed through all the years to come, and that this work is part of the great Christian Enterprise which all of our sister organizations are promoting so loyally.

REPORT OF THE CONGREGATIONAL EDUCATION SOCIETY

January 1, 1927 to December 31, 1928

The Work. The Education Society is charged with the task of leadership and service in the important and fundamental work of religious education. Some of the specific items in this service are as follows:

The study and interpretation of modern educational theory and practice and its application to the problems of religious education.

The development of plans and policies for our denominational program of religious education.

The collection of data with reference to materials and methods of work.

The results of this work of research and experimentation are made available to our churches through literature, correspondence, interviews, public addresses and conferences, with state, association, and local leaders. A valuable service rendered to many churches, and one which should be more widely extended if funds permitted, is the educational survey of a church by a member of the Society's staff, followed by consultation with the local leaders regarding ways and means of strengthening the educational program of the church.

Organization. For the more effective conduct of this work the Society is organized by departments, as follows:

General Administration. This includes a wide range of general supervision, both educational and promotional. The officers at Boston and at Chicago—the latter in charge of Dr. Gammon, Associate Secretary—are called upon for advice on many and varied problems in religious education. This involves a steadily growing volume of correspondence and interviews. Many of the demands thus made call for full-time secretaries in departments not as yet organized.

Other duties which fall to the General Secretary have to do with the general promotional work, carried on in close cooperation with other boards through the promotional Council; cooperative educational work, through the International Council and its various committees; and various other items which do not come within the scope of other departments.

Missionary Education and World Friendship. The aim of this department is to enrich our educational program and to work for the fuller development of Christian character through knowledge of and participation in the world-wide missionary enterprise. The results of its service may be seen in a broader vision and renewed interest in hundreds of church schools, more loyal support of our missionary work that comes with knowledge and interest, and in the turning of many young lives into paths of Christian service. Under

the able leadership of Secretary John L. Lobingier this department has steadily increased the value and effectiveness of its service. Some items of its work are:

World Service Schools, over 2,000 enrolled for systematic missionary education as part of the regular program. Graded materials of greatly improved character furnished quarterly by this department.

Missionary education literature for the guidance and help of leaders, describing the principles and methods to be followed in the general program and in graded work.

Here and There Stories, a home and foreign mission series of stories for girls and boys. Issued ten times a year, with a circulation of over 1,000 copies.

Travel Libraries, fourteen in circulation, each containing ten volumes of missionary reading for different ages. Have met a growing demand.

In addition to these few items the department carries on a continuous service through correspondence, interviews, and conference, supplying the missionary leaders in our churches with information and suggestions for the development of their work.

The Secretary of this department is also the executive secretary of the Committee on Missionary Education of the Commission on Missions, the organization of which has helped greatly to correlate and strengthen our denominational program.

Social Relations. This department carries on its work in cooperation with the National Council Commission on Social Relations. Its aim is to put into our educational program such materials and methods as shall serve to inspire our churches with the spirit of practical Christianity in all human relations. Three main features of its work during the biennium may be noted.

Industrial and Racial Seminars. Seven have been held, bringing together men and women of varying points of view for the frank discussion of facts and issues in industry and race relations.

Literature. The department issues a monthly Bulletin under the title, "Church and Society," each number presenting data and references on some subject of current interest. There is also an increasing circulation of literature, reprints of significant articles, and other material that is of help to the student of social relations.

Women's Department. Through the work of this department the women of our churches are making steady progress in introducing social relations material into the regular program of religious education. An increasing amount of reading is being done throughout the churches and study groups are giving attention to social and industrial problems.

The work of this department, under the leadership of Secretaries Herring and Mrs. Hannah Hume Lee, has attracted increasing interest and attention. Because of the intimate relation of its work to the daily conduct of life, both individual and corporate, it is not surprising that it should give rise to widely different responses, ac-

cording to varying points of view. This only serves to indicate the vitality of its message.

Young People's Work. This department, under Secretary Stock, has been making a significant contribution to the training of our future leadership. In the young people of our homes and churches are great possibilities which are to be realized through wise and sympathetic guidance. It has been the policy of this department to encourage initiative and to enlist young people in the task of developing their own programs of study and service. Evidence of its success may be seen in the steadily increasing number of leaders who are availing themselves of its programs and materials and in the marked increase in the membership of young people's organizations in our churches within the last two years.

Some aspects of the service rendered are illustrated by the helps afforded by this department.

Christian Life Topics, three booklets of stimulating and practical topics for discussion.

Devotional Literature, including 12,000 copies of meditations for Holy Week distributed among our own young people.

"Young People and Money," an excellent study of the principles for Stewardship, widely used in summer conferences and local churches.

Pamphlets on the organization and administration of young people's work, also widely used throughout our churches.

The Quarterly Bulletin of suggestions on the best plans and methods revealed by experience, now going regularly to nearly 10,000 leaders.

Back of all this lies a continuous service through correspondence and consultation which is giving practical and highly valued assistance in the development of our work with young people, educational counsel and guidance for about 45 summer conferences, denominational and interdenominational, and the leadership which Mr. Stock is giving in this field, which has been repeatedly recognized in most emphatic manner by those of other denominations as well as our own.

Student Life. This department is also under the leadership of Mr. Stock, although this and the Young People's work are too large and important to be laid upon one person without more assistance than our present resources afford. Our work with students falls into two main divisions.

Student Aid. We are giving financial aid in the form of loans on very easy terms to young men and women studying for the ministry and other forms of Christian life service. About 100 young people each year share in this help to which many of those now in places of distinguished leadership gratefully acknowledge their indebtedness in years gone by.

University Pastors. Some 20,000 of our young people are taking their college courses in state universities and tax-supported institu-

tions. Distinctive religious work here can be carried on only in the local churches and these must have help in meeting the obligations thus laid upon them. The Society gives financial aid to state committees which makes possible the employment of pastors or assistants especially equipped for work with students. The result is that many of those who might otherwise lose their religious loyalties in the stress of university life are enabled to maintain their faith and return to their home churches as leaders.

This is a strategic piece of service, the value of which it would be hard to over-estimate. There are many demands for additional help which we are unable to meet. Besides the financial aid given, the department supplies these university workers with information and suggestions and gathers them from time to time for stimulating conference on the problems of their work.

Leadership Training. Our last biennial statement reported 1,213 students enrolled in training classes and 1,857 credits issued in one year. The figures for 1928 have increased to 2,575 students and 3,700 credits awarded. The significance of this development is realized when one considers that trained leadership is the heart of our educational program. No plans or methods can reach their full measure of success in unskilled hands. Under Secretary Shaver, this department has gone steadily forward, each year widening the scope of its influence and the effectiveness of its work. Slowly but surely the appreciation and interest in this branch of the work has deepened in the churches. There is no more hopeful sign for the future than this.

While the larger part of this service has been in cooperation with the policies and standards of the International Council of Religious Education, we have not been unmindful of the needs of those to whom community training schools are inaccessible. We have been developing a plan of individual reading and study with supervision by correspondence which has produced encouraging results in the improvement of teaching in our schools. A good beginning has been made in this very important phase of our educational service, but it is only a beginning. Fuller development and promotion must wait upon increased resources.

Field Work. All these varied aspects of our program—missionary education, social relations, young people's work, student life, and leadership training—are making their several contributions to the total curriculum of religious education. It is the work of the Field Secretaries to gather all of them into a comprehensive plan and to strive for its adoption and practice in our churches. Practically all of them are seriously handicapped by the excessive size of their respective territories which makes continuous individual attention to local churches well-nigh impossible. The situation is helped by the fact that several of the stronger states have educational secretaries of their own. With these the Society cooperates to the utmost in the furnishing of literature, consultation on various problems, and in

personal service by members of the staff in institutes, summer conferences, and similar activities.

The seven secretaries responsible for field service on our present staff are: Dr. Robert W. Gammon, Chicago, who, in addition to representing the Society in many important contacts as Associate Secretary, also carries, with the assistance of Miss Sallie A. McDermott, responsibility for field service in the large district around Illinois; Dr. Charles L. Fisk, Cleveland, Ohio; Dr. Charles G. Murphy, Lincoln, Nebraska; Rev. Franklin J. Estabrook, Denver, Colorado; and Rev. Fred Grey, Seattle, Washington. Each of these has a territory varying from two states in one case to twelve in another.

Under the general plan instituted by the National Council this Society also has the cooperation of field workers of the Extension Boards. It is to be hoped that the way may open for a closer relationship between these and our own staff members in mutual conference regarding plans and policies.

The Foundation for Education

The Foundation for Education, organized as a commission under the National Council in 1921, was united with the Education Society at the Omaha meeting in 1927. The terms of the merger provide that its work shall be committed to a special department of the Society, under the immediate direction of a committee of fifteen and a full-time secretary. The determination of policies, appropriations, and grants is subject to the approval of the Board of Directors or its Administrative or Finance Committee.

Much difficulty has been experienced in the search for a secretary. Lacking such leadership the work necessarily moves but slowly. The office work at Chicago has been transferred meanwhile to the Society's office under Dr. Gammon as Acting Secretary. In this work he has been ably assisted by Miss McDermott. This has resulted in very considerable reduction of overhead expense. The Society is greatly indebted to Mr. John R. Montgomery, of Chicago, who, as chairman of the Committee, has given much time to its affairs; and to President George W. Nash, of Yankton College, formerly president of the Foundation, who has served as Corresponding Secretary of the Committee, and has aided in determining appropriations and conducting studies of educational institutions.

The financial affairs of the Foundation are now handled by the Educational Society treasurer. Detailed accounts are accurately kept, and appropriations granted are paid quarterly. The trust funds of the Foundation are safely invested in the same manner as other funds of the Society.

The amount of financial aid given to the Congregational educational institutions through the Foundation since its organization in 1921 is now more than $300,000. Institutions aided during the last two years include Doane, Fargo, Northland, Olivet, Pacific Univer-

sity, Piedmont, Ripon, Rollins, Yankton, Billings, Kidder, Redfield, Iberia, Thorsby, Ward, Atlanta Theological Seminary, Bangor Theological Seminary, Pacific School of Religion, Union Theological College, and Schauffler Training School.

Inasmuch as receipts in former years failed to equal the estimates upon which appropriations were made, a deficit of from $10,000 to $14,000 has remained at the end of each fiscal year since 1926. This has been paid out of receipts of the year following. In order to avoid such deficits and place the affairs of the Foundation on a firm basis, appropriations for 1929 have been somewhat reduced. It is hoped that larger income may make possible a return to a more generous treatment of our educational institutions.

Fargo College is, at the time this is written, in the midst of a financial campaign which it is hoped will enable the college to reopen next Fall. Olivet College has completed two new buildings—a boy's dormitory and a gymnasium, the former to replace Parsons Hall, burned last year. Northland has put on a thorough-going campaign for endowment and has the largest number of students in its history. Billings is making headway at all points of its program and also registers the high record mark in enrollment. Atlanta Seminary is merging with Elon College, North Carolina, a combination which should be of advantage to both institutions. Practically all of our educational institutions are increasing endowments, adding to or improving equipment, and increasing faculties to meet the growing demands made upon them.

Finances

Through rigid economy which has seriously handicapped the work of the Society at many points, the indebtedness of $37,600 at the close of 1926 has been wiped out and a surplus of $4,640 is shown by the balance sheet of December 31, 1928. This has been accomplished in spite of the reduction of one percent in the Society's apportionment for last year. While this is encouraging it cannot be allowed to obscure the fact that no development of our educational service at all adequate to meet the growing needs can be possible without larger financial resources than are now available. There is urgent need for additions to our staff, for more literature for the assistance of leaders, and for some increases in salary for workers who have served faithfully and well.

The total income for the fiscal year ending December 31, 1927 was $170,727.96; total expenditures $163,968.80; leaving a balance of $6,759.16 for the year. A fuller statement for the year ending December 31, 1928 is as follows:

INCOME

Contributions	$129,579.23	
Legacies	4,500.00	
Invested funds	22,375.96	
Other sources	3,401.34	
		$159,856.53

EXPENSE

General Administration	$ 11,271.94	
Business Department	6,935.08	
Missionary Education	9,873.70	
Social Relations	21,190.06*	
Student Life	4,601.17	
Young People's Work	5,025.44	
Leadership Training	7,679.84	
Elementary Work	520.55	
Field Work	40,526.61	
Student Aid	6,876.44	
University Pastors	13,349.36	
Denominational assessments	14,639.26	
Interdenominational Work	2,900.58	
Annuity Payments	1,099.50	
		$146,489.53

*Includes special account, Seminars, etc. largely paid for by designated gifts.

FOUNDATION FOR EDUCATION ACCOUNT

Income

Contributions	$ 48,991.94	
Invested funds	1,178.83	
Other sources	648.25	
		$ 50,819.02

Expense

Administration and Promotion	$ 6,398.54	
Interdenominational Work	1,433.47	
Annuity Payments	1,300.00	
To Educational Institutions	44,864.97	
		$ 53,996.98
Surplus, General Account	$ 13,367.00	
Deficit, Foundation Account	3,177.96	
Net Surplus	$ 10,189.04	

ASSETS

Cash and Accounts Receivable	$ 6,698.68	
Trust Fund Investments	434,522.87	
Windom College Mortgage	17,000.00	
Reserve Legacy Fund	5,635.00	
		$463,856.55

LIABILITIES

Accounts Payable	$ 411.69	
Notes Payable	16,000.00	
Deferred Income—Reserve Legacies	7,114.84	
Trust Funds—Gifts	435,689.81	
		$459,216.34
Surplus, December 31, 1928		4,640.21
		$463,856.55

REPORT OF THE CONGREGATIONAL PUBLISHING SOCIETY

Religion and science are the two great interests in the popular mind today. That this is so can be seen from even a casual survey of the daily press and monthly magazines. People want to know if there is a God, and if so, what he is like. To many, science has seemed to make Him unnecessary and unreal. Others no longer accept the old ideas of God and man and the world and the relationships of each to the other, but have not been able to discover the answer to their problem. The masses in general have an inquiring or critical or agnostic attitude on these fundamental questions.

Young people today are facing new settings for old problems. Old sanctions and traditions no longer have authority. The new freedom increases their responsibilities. The scientific spirit of the age challenges their thinking and our rampant materialism threatens their idealism and altruism. In this maze of modern life youth needs guidance. How shall he find his way through these pressing problems of personal, social and religious adjustment?

And the children,—modern education is showing us how early their attitudes are formed; how soon their habits become fixed. The adult also is jogged out of his complacency and told that he still needs to be educated.

And so we have come to look at life as one continuous process of education from birth to death, and in this process religious education is now recognized as fundamental and dominant. This is where the Congregational Publishing Society enters the field. Its task is the production of religious educational literature for all ages and conditions of life. The printed page is its medium, and there is none other more potent. In an advertisement in the Literary Digest recently a prominent paper manufacturer said, "Printing announces the birth of a new style. Printing pictures it, tells who is making it, where it may be had. Printing lends authority to fashion. Printing helped change the Floradora girl into the military, the military girl into the modern." So the printing of religious literature may change the styles of conduct and raise the ideals of life and transform this old world into the likeness of the kingdom which Jesus lived and taught. The printed page reaches an unseen but interested audience. It wins its way, not by the skills of oratory, and the magnetism of personality, but by the truth of its message. Like the leaven in the meal, so the influence of the printed page may permeate all life with higher ideals and better social standards. It may guide and inspire. It may comfort and strengthen. There is no limit to its power; there are no bounds to its outreach.

Through the printed page the Congregational Publishing Society tries to help children, young people, and adults find a high purpose

in life, get a vision of spiritual realities—of purity and truth, goodness and kindness, justice and mercy—come to know God and Christ, and discover the way to peace, and power and helpfulness in all the relationships of life.

Something of the character and scope of the literature through which we try to accomplish these aims may be seen in the publications which have recently come from our press.

General Religious Publications

A few years ago **Karl Barth** was preaching to a small parish in Switzerland. Reports of his teachings spread, and he was soon called to professorships in the Universities of Gottingen and Munster. Today he is one of the most discussed of the German theologians, and many people in Europe believe that Barth has done more to revolutionize religious thinking than any individual since the time of the Reformation. Our recent publication, **The Word of God and the Word of Man** ($2.25), is a series of his addresses giving the fundamental assumptions of his position. The translation from the German has been made by **Douglas Horton** and brings to us the true spirit of the original.

How often do we hear the question, What right have missionaries to impose Christian teachings in the lands of other religions? Or, why send money to foreign lands when it is needed at home? Are not missionaries international meddlers and enemies of trade? To help us find our way through such discussions, **Dr. Cornelius H. Patton** has written a vigorous defense of the modern missionary movement in **Foreign Missions Under Fire** (cloth $1.00; paper 60c). Another book of special timeliness and international importance is **Moslem Mentality** by **L. Levonian** ($.250). Professor Levonian's study is a revelation of the thinking underlying the drastic changes taking plase in Turkish civic, social and economic life today.

The search for a religion that will satisfy mind and heart, a religion that will work in this age of materialism and scientific discovery is answered by **Charles E. Burton** in **Finding a Religion to Live By** (cloth $1.00; paper 25c). This may be used for personal reading or class study. To meet the devotional needs of the individual or of friendly groups, we have published recently **The Great Empire of Silence** by **Robert Merrill Bartlett** ($1.25), and several books of verse by **John Oxenham.**

The following seven questions which have occupied Christian thinking for centuries are discussed by **Dr. Warschauer** in a new edition of **Jesus' Seven Questions** ($2.50); Son of Man or Son of God? Was He Sinless? Did He Work Miracles? Had He Power to Forgive Sins? Is Belief in Him Necessary to Salvation? Did He Rise from the Dead? Did He Die for Us? **The New Christian Epic** by **Albert W. Palmer** ($1.50), is a book of sermons in the modern spirit. The first chapter of this book is the Council sermon which Dr. Palmer preached at the Omaha meeting. Throughout the book he points

out that this better religion which is "silently taking form in modern life and thought," will meet the spiritual needs of an ever expanding scientific era now in its infancy. Of special significance and interest during this time of farm relief agitation is **The Church and the Agricultural Crisis** by **Edmund de S. Brunner** (35c).

For Children and Young People

Margaret Slattery challenges young people to make an honest, penetrating study of themselves, their friends and their religion in her latest book, **Important To Me** ($1.00). In a companion volume, **Two Words** (65c), Miss Slattery has brought together stories of the experiences of young people in making every day decisions and shows how such decisions determine character.

Have you ever searched for a completely satisfying story of the life of Jesus for children? Mr. Blanchard did also and could not find what he wanted. And so he began to retell this story for his own fireside group, emphasizing the daring, heroic elements in this life, making Jesus a very real personality, loving and conquering. The result is **How One Man Changed the World** by **Ferdinand Q. Blanchard** ($1.50), a story simply told and appealing, rational and yet wonderful. Stories, written by **Estella H. Lane** to meet similar needs of real children are published under the title, **Some True Land Stories** ($1.50). Another collection of stories, true stories of Chinese children, is published with interesting black and white illustrations in **The Spirit of the Street** by **Priscilla Holton** ($2.00). Becoming acquainted with the girls and boys in this book will help to lay foundations for real friendship between the children of these two lands.

For Teachers, Leaders in Religious Education and Parents

What is happening today in the field of religious education? What are leaders in this field actually thinking and doing? What are their aims? What methods do they employ? In **Present-day Trends in Religious Education** ($1.50), **Erwin L. Shaver** discusses such problems as changing methods and the curriculum, the modern use of the Bible, week-day religious education, the vacation school, and training for leadership. In addition to this survey of the present situation, another widely used book by Mr. Shaver helps teachers and church-school officers to attach vigorously the problems in their own school. **Programs for Teachers' Meetings** (50c), directs the investigation and study of such questions as the best methods of teaching, training in worship, helping pupils to think and study, how to prepare a lesson, the use of the Bible in religious education, education for world friendship, education for Christian social living, parents and the church school, training for better teaching. **Missionary Education in the Church** by **Herbert W. Gates** ($1.00) deals with the aim and purpose of missionary education as an integral part of the general program of religious education.

For leaders of young people, **Mr. Shaver** has written **How to**

Teach Seniors ($1.50). This book will help any leader of youth, both older and younger, in the selection and use of appropriate materials and methods. Three books of special interest to leaders of young people are just coming from the press. (1) **Training Young People in Worship**, prepared by **Mr. Shaver and Mr. Stock.** (2) **Church Work with Young People** by **Harry T. Stock**, a comprehensive discussion of the church's program for its young people. (3) **How to Improve a Young People's Program**, by the same author, is intended for the young people themselves.

Parents will be especially interested in two books published anonymously. The first, **Problems of a Little Child** ($1.25), suggests ways of preventing the fears and meeting the problems common to many children. In **Children's Prayers** ($1.25), another mother gives us a record of her children's prayers. With deep reverence and inspiration we see the development of the spiritual lives of these children, and we see them unconsciously and naturally give a religious interpretation to everything they experience, such as their parents' love, the beauty of the stars, their appreciation of good and clothes, their happiness in play and their joy in sharing with others. Another type of book for the home, **Things to Make** by **Charlotte Chambers Jones** ($1.00), offers a collection of patterns of things which children can easily make—gifts for every member of the family, for the Christmas and Easter seasons, Valentine's Day and other special occasions. Leaders of week-day schools, summer vacation schools, and similar groups will find valuable suggestions here.

Program Materials and Courses of Study

Courses of study based on the International Group and Uniform Lessons are listed below under Periodical Publications. A special section also describes the new Closely Graded Church School Courses. In addition to these special series of lessons, elective courses are published for various departments and classes in the church school. A course of study for the junior department (nine to eleven years of age) for Sunday and week-day use is found in **The Golden Rule City** by **Edna M. Bonser** ($2.00). The objective of this course is two-fold: growth in ideals, in right personal conduct and social relationships; also clearer concepts of the character of God and training in worship.

For young people's classes and societies **Christian Life Problems** by **Harry T. Stock** (35c), offers a series of discussion outlines. A second volume in this series **Problems of Christian Youth** (35c), also by **Mr. Stock**, is based on personal problems and religious questions which are being asked by young people. **John L. Lobingier** is the author of the third volume in the series, **Youth and the World Outlook** (35c). These studies deal with certain attitudes, prejudices, and convictions regarding missions, the peoples of other nations, colors and creeds, and the many groups of peoples living under varying social and economic conditions.

Problems and Principles of Social Living by **Sidney A. Weston,** published by the Graded Press, with teachers' and pupils' books (Paper, teachers' 35c, pupils' 25c; cloth 65c each), is planned to give young people approximately seventeen or eighteen years of age an opportunity to discover principles of conduct to guide them in their social relationships. Problems are considered (a) in relation to each other,—the girl and boy; (b) in relation to the community and its institutions; (c) in relation to industry; (d) in relation to other races; (e) in relation to national and international affairs. **The World and Its Problems** by the same author, part two in this series, also published by the Graded Press with teachers' and pupils' books (Paper, teachers' 35c, pupils' 25c; cloth 65c each), introduces the student to some of the fundamental religious and social problems of the world in which we live.

The Closely Graded Church School Courses

One of our most important tasks during the past few years has been the revision of the International Graded Lessons. These courses, first published in 1909-1910, have been completely reconstructed and new textbooks written. The Publishing houses of the Methodist Episcopal Church, the Methodist Episcopal Church South and the Congregational Publishing Society comprise the Graded Lesson Syndicate, which published the former series of textbooks, and are now cooperating in the production of the new "Closely Graded Church School Courses."

The general purpose of the new courses is:

To stimulate and guide the developing religious experience of children and young people in such a way that they shall (1) discover and realize for themselves the Christian way of life and (2) attain unto that measure of spiritual growth which belongs to each stage of normal development in Christian character and to effectiveness of tian conduct in all the relationships of life.

Periodical Publications

A complete survey of periodicals and books which we publish for use in the church school will be found in the booklet "What We Are Trying to Do" which was prepared especially for the convenient reference of pastors, parents, directors of religious education, superintendents and teachers. The first section includes an historical statement of the development of our church-school curriculum with a discussion of the aims, outlines and characteristics of the three main series of lessons: (1) the International Uniform Lessons; (2) the International Group Lessons; and (3) the International Graded Lessons. This is followed by a more extended presentation of materials to use in the teaching of children, young people and adults.

We publish nineteen regular periodicals. The work of production and distribution of these publications,—preparation of copy, make-up, proof-reading and seeing through the press, and distribution to the churches—goes on regularly and continuously.

Cooperation with other Agencies

The Publishing Society cooperates with two interdenominational educational agencies, (1) the International Council of Religious Education in which it is represented through its General Manager and associates on the Educational Commission and Central Committee, the Committee of Five, the executive committee, the Board of Trustees and the Professional Advisory Sections. (2) The Leadership Training Publishing Association is made up of editors, publishers and educational secretaries of denominations who wish to cooperate in the publication of leadership training materials.

The Congregationalist

The most interesting and probably the most important feature in the work of **The Congregationalist** since the last report to the National Council has to do with the merging of **The American Missionary** with **The Congregationalist.** It is too early to estimate all the problems incident to this merger and its effects, but some striking conclusions seem already justified.

From the practical standpoint of publicity concerning the homeland enterprise of our churches and national societies and the securing of a large and interested reading public, the merger already seems to have demonstrated its success. Some increase has been attained in annual subscriptions to all weekly issues of **The Congregationalist**, and, in addition to this, a subscription list of over 11,000 at the time of writing, and apparently rapidly growing, has been built up for the magazine numbers alone. The result is that insofar as this monthly number replaces the original **American Missionary Magazine**, a reading constituency equal to that of **The American Missionary** has been attained almost at the very outset, and as the subscriptions to the new monthly numbers have been secured at double the former price and the present list is on a much sounder basis of fully paid-up subscriptions, it would seem that, without losing numerically, the magazine number under the merger has secured a more substantial support in actual readers.

The financial aspect of the merger does not enter into my province except as it bears upon matters of editorial detail and policy, which it does to a much greater extent than in relation to the other weekly numbers of **The Congregationalist.** The type of magazine, its format, the nature and quality of the articles, and particularly the extent and form of the illustrations, all have to be determined with some consideration for the resources available. The policy thus far has involved rather larger financial latitude than was contemplated by the action of the Home Boards of Minneapolis, last year by which the merger was determined. This has been with the sanction of the various Administrative Committees in recognition of the feeling that larger resources were necessary to make a creditable magazine.

There is always the possibility of adjusting editorial policies, in some degree at least, to financial exigencies. As experience in connection with the merger increases, the denomination may have to face some readjustments and determinations of policy for the future. Meanwhile, experience thus far in connection with the merger strongly confirms the experience already enforced in the work of **The Congregationalist**, and in almost the entire field of religious journalism, making it evident that the time has not yet arrived when a paper of a standard worthy to be the organ of the Congregational fellowship can be produced without reasonable subsidies. If the subsidies needed for **The American Missionary** have been somewhat reduced through its issue as a monthly number of **The Congregationalist**, the financial situation affecting **The Congregationalist** has not been materially altered, and probably has been made more acute. It is my hope from an editorial point of view that our Congregational fellowship will face this situation frankly, recognizing as heretofore the elemental need and value of a weekly like **The Congregationalist**, as a symbol of the national unity of the fellowship and as the most powerful factor in undergirding our entire national and world-wide work. The recognition of **The Congregationalist** as performing this function becomes increasingly apparent. No denominational agency carries on its work without criticism, and a work conducted so fully in the glare of the limelight as an enterprise of journalism invites such criticism to the fullest extent.

The time has seemed psychologically appropriate for a great advance, and already there has been a new access of support. Congregationalists, however, are still very far from the point where they ought to be in supporting the chief organ of their national life and fellowship. When one compares the proportion of subscribers to members for any of our Congregationaal religious periodicals with the proportion of subscribers to members for the periodicals of certain other more highly organized denominations of more definitely sectarian groups, one realizes that our freedom has not always involved the acceptance of responsibility and privilege. Yet, can one doubt that the effective unifying and organizing for intelligent spiritual common ends and enterprises depends very largely, even in a fellowship such as ours, upon a constant and adequate medium of information and discussion? A great leader of our church life said a few years ago that when he was in the pastorate he considered the coming of **The Congregationalist** into a home as equal to a pastoral call a week. That is the value of an organ like **The Congregationalist** in its local aspect. But even that great service does not quite suggest the value that would accrue to the whole range of our national and world-wide work if we could come anywhere near the ideal of placing **The Congregationalist** in every Congregational home. We make continued appeal to the Congregational fellowship for a vision of such an ideal and for more definitely organized activity leading to its attainment.

REPORT OF THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

The emergence of Retirement Pensions from the casual field of charity into the more worthy and consistent field of carefully ordered provision for old age annuities is one of the most interesting and encouraging features of our complex economic and social life.

The contrast in the situation is extraordinary. Despair has given way to hope, and ministers throughout the United States in practically all the strong denominations are cheered on their way of service by the assurance that their old age will not be comfortless.

Our own beloved communion has shown a sincere purpose to make the age of its ministry more tolerable, and we have proceeded about the business in a truly characteristic fashion. Congregationalism heeds quite exactly the admonition of Alexander Pope:

> "Be not the first by whom the new are tried—
> Nor yet the last to lay the old aside."

We have walked a middle way in this as in all things. Consequently while we are not open to the bitterest reproaches for an absolute failure we are, unhappily, far from having attained a Christian, or even moral, goal.

On January 1, 1929, there were 2,472 members of the Annuity Fund, of whom 446 were annuitants, including 309 ministers, 135 widows and 2 orphans. Out of the total membership of 2,472, 1,373 were under the Original Plan, and 1,099 under the Expanded Plan. The Honor Roll of Churches (meaning those that share in the payment of the ministers' dues) bore the names of 675 churches.

The resignation of Dr. Charles S. Mills as the General Secretary of the Ministerial Boards, which took effect on October 1, 1928, has been commented on in the Annual Report of the Annuity Fund and in the actions of the Board of Directors of the Home Boards. No report to the National Council would, however, be adequate if it did not make mention of the wise, courageous, sympathetic and wide-visioned service rendered by Dr. Mills during his incumbency of the office of General Secretary. His brethren in the ministry for whom he has labored with such entire unselfishness will forever honor him and be grateful for his service.

The statistical record of the biennium, 1927 and 1928, is of interest and value. A summary is presented herewith.

Summary

	1926	1928	Increase during biennium
Membership	2,293	2,472	179
Original Plan	1,395	1,373	* 22
Expanded Plan	898	1,099	201
Annuitants	285	446	161
√Honor Roll of Churches	582	675	93
Annual Receipts	$ 567,046	$ 683,457	$ 116,411
Annuity Payments	95,398	164,670	69,272
‡Assets—Annuity Fund	2,726,264	3,641,648	915,384
Pilgrim Memorial Fund	4,891,173	4,939,802	48,629
‖Profit Reserve (P.M.F.)	132,980	197,617	64,637
Total Assets	7,750,417	†8,779,067	1,028,650

*Decrease through deaths, transfer to Expanded Plan and withdrawals.
√Churches which have voted to share with the minister in payment of annual dues.
‡Chiefly reserves out of which annuities are eventually to be paid, accumulated from annual dues of ministers, including credits from income from Pilgrim Memorial Fund and interest earnings.
‖This accrues from sale or exchange of securities and is reinvested, its income being added to that of Pilgrim Memorial Fund.
†Market value of assets, January 1, 1929, $9,337,843.

The most noteworthy event in the financial history of the Annuity Fund during the biennium was the proposal made, in October 1928, by Mrs. Arthur Dwight Dana and her sons, William D. Dana and Arthur Dwight Dana, and made effective January 20, 1929, of a gift of $100,000 to the Annuity Fund, the income to be used for ten years for the work of the Congregational Board of Ministerial Relief. The further provisions of this noble gift are of special interest to the members of the Annuity Fund.

> After the expiration of ten years, the income shall be used and applied by the Annuity Fund to the extent in each year that its Board of Trustees deem necessary for the benefit of its members as may be in special need and distress, irrespective of the amount that may have been paid by or for them as dues.
>
> Any balance of income not so used in any year shall be used and applied in such manner as the Board of Trustees shall from time to time at their discretion deem to be for the greatest benefit of the members generally.

The Annuity Fund will begin to receive the income from this noteworthy gift at a time when the drain on the Supplementary Reserve will be most severe.

The Annuity Fund was also very fortunate in the receipt in 1928 of a noble legacy from the Estate of Mr. Henry S. Chapman amounting to $43,013.38 net. It is of great encouragement to the Trustees of the Annuity Fund that this Fund, which does its work unobtrusively and lacks some of the picturesque features of other philanthropic or missionary appeals, has been enriched in this generous way by thoughtful people who understand the essential character of the work done by the Annuity Fund.

The Trustees of the Annuity Fund regret to say that at the present time the Supplementary Reserves to which reference has been made are far below the amount required according to the projection of the Actuary. At the close of 1928 these Reserves lacked $194,588

of what would have been on hand if the projected requirements computed in 1922 had been received each year. In 1928 the net income received through the apportionment for this purpose was $39,344, which is $10,656 short of the required amount. The Trustees of the Annuity Fund can be counted upon to administer the assets of the Fund with the utmost fidelity and with exemplary prudence; but it is the plain duty of the churches to provide, year by year, that portion of the total reserves which is requisite to meet the future annuity demands.

Pilgrim Memorial Fund

Total number of subscriptions, excluding cancellations, December 31, 1928, was 97,757, aggregating $6,006,185. The gross collections cumulative to December 31, 1928, were $5,457,171; net collections, $4,939,802; gross collections during biennium, January 1, 1927 to December 31, 1928, $62,453; net collections $48,629. Of these net collections, $12,892 was received in 1928. At the end of 1928 there remained unpaid 12,805 subscriptions aggregating $549,014. This is in addition to $500,147 in cancellations, or a total of $1,049,160 either cancelled or unpaid out of total subscriptions of $6,506,332. It is to be hoped that considerable payments may yet be made on these delinquent subscriptions. The collection of the remaining subscriptions is becoming increasingly difficult. It is, however, the purpose of the Trustees of the Annuity Fund to endeavor to collect unpaid subscriptions when the cost of such effort is not too disproportionate. In order to bring the account of the Pilgrim Memorial Fund up to date the following items are submitted: expense of organization, $19,571; campaign and field expenses, $190,901; administration and collection, $304,967; transfers, $1,930; total, $517,369.

ANNUITY FUND FOR CONGREGATIONAL MINISTERS

TREASURER'S REPORT

ASSETS AND LIABILITIES—DECEMBER 31, 1928

Assets

Par Value		Book Value
$ 45,000	U. S. Government Bonds	$ 45,000.00
210,000	British & Canadian Government Bonds, etc.	204,970.00
1,843,000	Railroad Bonds	1,668,815.50
590,000	Public Utility Bonds	579,678.75
1,081,890	Real Estate Mortages	1,081,890.00
$3,769,890	Total	$3,580,354.25
Members' Premium Notes		10,488.07
Cash		50,805.44
Total Assets		$3,641,647.76

Liabilities

Original Plan		
Membership Fund	$1,154,846.00	
*Pilgrim Memorial Fund Income Reserve	857,366.69	
Supplementary Fund	225,013.85	
		$2,237,226.54
Expanded Plan		
Members' Accumulations	$ 968,076.74	
Reserves for Present Annuitants	88,100.03	
		$1,056,176.77

*Pilgrim Memorial Fund Net Income, 1928	239,074.92
Endowment	35,572.74
Conditional Gift Fund	47,631.18
Herring Memorial Fund Income	442.68
Current Fund	25,522.93
Total Liabilities	$3,641,647,76

*Apportioned January 1, 1929: Expanded Plan, $99,940.30; Original Plan, $139,134.62, making Pilgrim Memorial Fund Income Reserve total amount to $996,501.31.

ANNUITY FUND FOR CONGREGATIONAL MINISTERS
RECEIPTS AND DISBURSEMENTS FOR TWO YEARS, 1927-1928

Assets—December 31, 1926 ..... $2,726,264.29

Receipts

	1927	1928	1927-1928
Membership Dues—Original Plan	$ 67,819.02	$ 62,401.75	$ 130,220.77
Membership Dues—Expanded Plan	73,036.24	81,171.90	154,208.14
Payments toward increase of Annuities	7,863.47	38,573.24	46,436.71
Supplementary Fund—Apportionment	40,609.33	43,641.71	84,251.04
Supplementary Fund—Individual Gifts	1,150.00	954.00	2,104.00
Supplementary Fund—Chapman Legacy		43,013.38	43,013.38
Pilgrim Memorial Fund—Distributable Income	242,000.00	249,250.00	491,250.00
Income from Investments	139,544.41	164,196.30	303,740.71
Interest on Members' Dues and Notes	414.55	255.10	669.65
Conditional Gifts	3,000.00	20,000.00	23,000.00
Herring Memorial Fund Income	1,141.13	1,171.22	2,312.35
Net Profit on Sales of Securities	3.13	8,617.87	8,621.00
Total Receipts	$576,581.28	$713,246.47	$1,289,827.75
Total			$4,016,092.04

Disbursements

Annuities to Beneficiaries	$133,923.33	$164,670.09	$ 298,593.42
Interest Payments on Conditional Gifts	1,194.80	1,354.94	2,549.74
Herring Memorial Fund Payments	960.00	1,200.00	2,160.00
Payments on Surrender of Certificates	1,039.96	2,078.00	3,117.96
Accrued Interest on Bonds Purchased	2,571.17	4,109.38	6,680.55
Administrative Expenses	25,615.66	25,775.86	51,391.52
Field Expenses	45.19		45.19
Commission on Missions Assessments	4,099.55	4,389.66	8,489.21
Central Receiving Office Expenses	159.12	80.00	239.12
Homeland Expenses	265.86	782.04	1,047.90
Women's Advisory Committee	129.67		129.67
Total Disbursements	$170,004.31	$204,439.97	$ 374,444.28

Assets—December 31, 1928 ..... $3,641,647.76

Complete audit in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.

Custodian of Funds, The Fifth Avenue Bank of New York.

PILGRIM MEMORIAL FUND
RECEIPTS AND DISBURSEMENTS
Cumulative Totals from Organization to December 31, 1928.

Receipts

Collections on subscriptions	$5,396,059.87
Deduct—Transfers to the Annuity Fund according to direction of subscribers	1,930.54
Balance of Collections	$5,394,129.33

Disbursements

Expenses:	
Organization, Promotion and Publicity	$ 19,570.86
Campaign and Subsequent Field Expenses	190,901.14
Administration and Collection	304,967.03
Total Expenses	$ 515,439.03
Transfers to the Corporation for the National Council	4,876,841.20
Total Disbursements	$5,392,280.23
Cash Balance, December 31, 1928	1,849.10
Total	$5,394,129.33

REPORT OF THE CORPORATION FOR THE NATIONAL COUNCIL

The Corporation is organized under the laws of Connecticut and consists of fifteen members elected by the National Council, in addition to the Moderator and Secretary, ex officiis.

The functions of the Corporation are to hold and administer trust funds on behalf of the National Council or other Congregational interests.

To the present time the largest task of the Corporation is the administration of the Pilgrim Memorial Fund as the foundation for the Annuity Fund for Congregational Ministers. There are, however, several smaller funds in trust with the Corporation.

It is seen that the chief responsibility of the Corporation is to select dependable officers, especially a Financial Secretary and a Finance Committee charged with the power to invest and reinvest funds held in trust.

The Corporation has given faithful attention to the reports of its responsible officers and committees; provided careful audits and adequate bonds, and has given scrupulous attention to legal details.

The Corporation holds four regular meetings annually, the attendance at the meetings since the last Council having ranged from six to nine, with an average of eight.

It is to be observed that for the first time legacies have appeared in the funds of the Corporation to be held for the National Council, namely, the fund for the Commission on Evangelism from the Chapman estate, and that from the George L. Dunham fund, regarding which the testator expressed the wish that it might be kept as a permanent fund but did not make this obligatory.

For the first time also the Executive Committee of the Council has made the Corporation its trustee for reserve funds, which means funds which are held during the low demand against the time of high demand, as for example, in the payment of mileage, biennial meeting expenses, Year Book costs, and the like.

It will be observed that the total assets of $5,277,915.88, which compares with $5,081,239.46 in 1926, and that the total principal of the Pilgrim Memorial Fund has grown from $4,889,555.06 to $4,937,952.72, while the reserve fund from profit on sales of securities has increased from $132,979.50 to $197,617.01.

THE CORPORATION FOR THE NATIONAL COUNCIL

TREASURER'S REPORT

ASSETS AND LIABILITIES—DECEMBER 31, 1928

Assets

Par Value		Book Value
$ 99,500	U. S. Government Bonds	$ 99,733.44
4,728,560	Railroad Bonds	3,945,852.36
44,000	Public Utility Bonds	45,385.00
1,000	*Other Bonds	1,000.00
600	*Stocks	548.00
1,177,300	Real Estate Mortgages	1,177,300.00
$6,050,960		$5,269,818.80
	*Bond Coupons	550.00
	Cash	7,547.08
	Total Assets	$5,277,915.88

*Acquired by Gift.

Liabilities

Pilgrim Memorial Fund:		
Principal	$4,937,952.72	
Reserve Fund—Profit on Sales of Securities	197,617.01	
Income	431.80	
		$5,136,001.53
Herring Memorial Fund:		
Principal	$ 22,888.53	
Income	253.34	
		23,141.87
Conditional Gift Fund		31,011.29
National Council:		
Principal	$ 40,435.58	
Income	.06	
		40,435.64
Commission on Evangelism and Devotional Life		37,825.55
George L. Dunham Fund		9,500.00
Total Liabilities		$5,277,915.88

RECEIPTS AND DISBURSEMENTS FOR TWO YEARS—1927-1928

Assets—December 31, 1926 ..... $5,081,239.46

Receipts

Pilgrim Memorial Fund:		
Net Collections through Annuity Fund	$ 45,500.00	
Legacies	1,822.60	
Conditional Gifts	1,000.00	
Net Profit on Sales of Securities	64,637.13	
Income from Investments	514,087.07	
Interest on Bank Balances	1,257.72	
Interest on Overdue Pledge Payments	241.58	
National Council	45,644.63	
George L. Dunham Fund	9,500.00	
Commission on Evangelism and Devotional Life	43,013.38	
Total Receipts		726,704.11
Total		$5,807,943.57

Disbursements

Payments to the Annuity Fund:		
Net Pilgrim Memorial Fund Income	$491,250.00*	
Herring Memorial Fund Income	2,312.35	
Administrative Expenses	11,314.30	
Interest Payments on Conditional Gifts	3,695.01	
Accrued Interest on Bonds Purchased	4,639.26	
Commission on Evangelism and Devotional Life	5,000.00	
National Council	11,816.77	
Total Disbursements		530,027.69
Assets—December 31, 1928		$5,277,915.88

*This compares with $482,000 paid out in the previous biennium, an increase of $9,250.

Complete audit in detail on file.

WILLIAM T. BOULT, Treasurer.

Auditor, S. Erwin Requa, C. P. A.
Custodian of Funds, Bankers Trust Company, New York

REPORT OF THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Statistics are proverbially dry. They do, however have value as landmarks of progress. The traveler may not find milestones a sustaining diet, but he discovers that they are useful on a journey. Just at the present time statistics have an unusual significance in regard to the Board of Relief. Since the last meeting of the National Council, Dr. Charles S. Mills, for eight years secretary of the Ministerial Boards, has resigned the office which he had filled with distinction and effectiveness. In the minutes of the Home Boards will be found resolutions adopted by the Directors in appreciation of the service rendered by Dr. Mills with characteristic breadth of vision and elevation of purpose. The retirement of Dr. Mills and the assumption of office by a new secretary offer an opportune occasion to review the progressive expansion of the work of caring for our aged ministers. In view of the fact that Dr. William A. Rice became Secretary of the Congregational Board of Ministerial Relief November 1, 1902, Dr. Charles S. Mills, General Secretary of the Ministerial Boards October 1, 1920, and Dr. Lewis T. Reed, October 1, 1928, the following tabulation gives statistical data concerning the national Board of Relief for the calendar years named.

	1902	1920	1928
Number of pensioners during the year	75	383	750
Income from all sources	$ 21,625	$ 155,573	$ 310,587
Permanent funds	130,000	1,290,325	1,467,889
Payments to beneficiaries (by C. B. M. R. alone)	7,275	85,694	306,356

It should be added that not a little of the increase between 1920 and 1928 is due to agreements entered into between the Congregational Board of Ministerial Relief and State Relief Societies whereby relief formerly given by the latter is now administered by the C. B. M. R., in return for which the C. B. M. R. receives the contributions from those states. The masterly leadership of Dr. Mills progressively and happily brought the relief agencies in Maine, Massachusetts, Michigan, Minnesota, New Hampshire, Rhode Island, Vermont, Wisconsin and Iowa to the view that relief could be given more equably and effectively by the National Board than it could be by a number of State Boards whose grants would inevitably vary with the varying prosperity of the states. Something of the readjustment of work between the National Board and the State Societies is indicated by the following figures:

	1920	1928
Aid given by C. B. M. R.	$ 85,694	$ 206,356
Aid given by State Societies	53,794	67,915
Total	$139,488	$ 274,271
Number of grants, including regular, Chirstmas and emergency by C. B. M. R.	383	750
Ditto, by State Societies	287	266
Total	670	1,016
Net total after deducting names appearing more than once	603	906

The record of the biennium is as follows (including national and state societies):

	1927	1928
Grants		
Annual Grants	$ 205,881	$ 212,988
Christmas Remenbrance	36,185	38,323
Emergency Grants	27,052	22,960
Total	$ 269,118	$ 274,271
Receipts		
Churches and Individuals, etc.	$ 113,738	$ 113,150
Christmas Fund	68,997	68,437
Interest from Invested Funds	94,079	95,378
Legacies and Matured Conditional Gifts	67,879	98,922
Total	$ 344,693	$ 375,887
Assets	$2,037,217	$2,168,672

Another noteworthy feature of the biennium has been the increase in both the number and amount of conditional gifts, which in 1927 and 1928 amounted to $64,992 from 32 donors to be compared with $19,400 from 7 donors in the previous biennium. This sharp increase both in the amount of the gifts and the number of donors is undoubtedly the result of the readjustment in the rates of interest paid on conditional gifts. The Board of Relief bids fair to be a great gainer by this wise and justifiable change.

The biennium has been notable also for the continued evidence of a deep interest in the welfare of our retired ministers on the part of our well-to-do people. Late in 1928 Mrs. Arthur Dwight Dana and her two sons announced their purpose to give to the Annuity Fund the sum of $100,000 as a memorial to Arthur Dwight Dana, the income of this gift to be used for ten years by the Board of Relief for its corporate purposes. In 1928 the Board of Relief received two large legacies amounting to $74,219 from the estates of Royal C. Burckes and Henry S. Chapman. The latter gift was notably the result of the wise advice of one of our most honored ministers, and is an indication of the results that may be achieved for wise Christian philanthropy when pastors are both interested and informed. In other cases generous hearted people have, to the knowledge of the officers of the Board named the Board of Relief as beneficiary in their wills. We may expect that within a comparatively brief period the permanent funds of the Board of Relief will be greatly increased.

The Christmas Fund remains one of the great triumphs of our Congregational benevolence. The Christmas Fund of 1927 amounted to $68,997 and for 1928, $68,437. From this Fund was paid in these two years $124,520 to pensioners in the form of Christmas and emergency checks. Inasmuch as the question is often asked: "Are

these Christmas gifts over and above the pension?'' It should be stated that they are distinctly extras given in addition to the regular pension.

During the biennium the average grants to pensioners have been as follows:

	1927	1928
Average grant—ministers	$328	$330
Average Christmas check—ministers	53	58
Total	$381	$388
Average grant — widows	$249	$255
Average Christmas check — widows	42	46
	$291	$301

As the years pass there comes inevitably a change in the relative proportion of the work of the C. B. M. R. and the Annuity Fund to the whole work of caring for our aged and disabled ministers and their widows. There also emerges a somewhat clearer view of what will constitute the permanent and essential work of ministerial relief. The Annuity Fund will gradually make provision for those ministers who have a normal career in the ministry, men who join the fund early, preach with reasonable acceptability, have fair health and are retired at either sixty-five or sixty-eight years of age. For this class of ministers, even when their savings would, apart from the Annuity Fund, be very small, the Board of Relief has a decreasing responsibility. At the present time, however, two classes are unhappily excepted from this normal group: first, those who are already far along in their ministry and whose savings provide almost no protection against the demands of old age; second, those who fall ill, and whose widows and children are left with few resources. The fact that during 1928 the National and State Boards made regular annual grants to 823 different persons and 112 emergency grants (a total of 935) indicates the extent of this work of relief.

BOARD OF MINISTERIAL RELIEF
RECEIPTS AND DISBURSEMENTS FOR TWO YEARS, 1927-1928

Receipts	1927	1928	1927-1928
Assets—December 31, 1926			$1,415,257.49
Churches and Church Organizations	$ 90,341.96	$ 70,095.19	$ 160,437.15
State Relief Societies	15,762.11	20,538.70	36,300.81
Individuals	7,501.09	8,070.98	15,572.07
Christmas Fund	68,996.62	68,436.84	137,433.46
Legacies	35,505.49	86,741.98	122,247.47
Conditional Gifts	2,271.84	62,720.00	64,991.84
Individuals for Endowment Fund	555.00	3,001.00	3,556.00
South Dakota Fund	1,000.00	250.00	1,250.00
Rena Gurley Archibald Fund	1,000.00		1,000.00
Whiton Trust Fund	1,000.00		1,000.00
Elizabeth Wells Trust Fund	100.00		100.00
Augusta E. Durkee Trust Fund		185.92	185.92
Income from Investments	68,228.63	70,151.62	138,380.25
Net Profit on Sales of Securities	572.53	2,198.87	2,771.40
Bank Loans	144,000.00	209,000.00	353,000.00
Total Receipts	$436,835.27	$601,391.10	$1,038,226.37
Total			$2,453,483.86

Disbursements

Pensioners and State Relief Societies	$231,822.19	$241,548.43	$ 473,380.62
Administrative Expenses	30,386.08*	29,686.78**	60,072.86
Interest on Borrowed Money	958.03	1,468.94	2,426.97
Commission on Missions Assessment	5,973.76	7,266.30	13,240.06
Central Receiving Office Expenses	318.05	160.00	478.05
Homeland Expenses	411.24	1,479.77	1,891.01
Women's Advisory Committee	162.08		162.08
Interest Payments on Conditional Gifts	3,595.39	4,437.01	8,032.40
Accrued Interest on Bonds Purchased	144.25	437.43	581.68
Repayment of Bank Loans	151,000.00	219,000.00	370,000.00
Total Disbursements	$424,771.07	$505,484.66	$ 930,255.73

Assets—December 31, 1928 ..... $1,523,228.13

Complete audit in detail on file.
WILLIAM T. BOULT, Treasurer.
Auditor, S. Erwin Requa, C. P. A.
Custodian of Funds, The Fifth Avenue Bank of New York.

* Including $8,838.07 Christmas Fund Expense.
**Including $6,785.47 Christmas Fund Expense.

BOARD OF MINISTERIAL RELIEF

TREASURER'S REPORT

ASSETS AND LIABILITIES

December 31, 1928

Assets

Par Value		Book Value
$ 134,000	British & Canadian Government Bonds, etc.	$ 131,563.20
1,123,000	Railroad Bonds	1,017,493.25
10,000	Municipal Bonds	9,958.75
50,200	Public Utility Bonds	49,568.75
	Miscellaneous Stocks	27,474.14
275,070	Real Estate Mortgages	271,320.00
$1,592,270	Total	$1,507,378.09
Cash		15,850.04
Total Assets		$1,523,228.13

Liabilities

Endowment Fund	$1,336,201.07
Conditional Gift Fund	123,240.13
Whiton Trust Fund	1,000.00
Elizabeth Wells Trust Fund	100.00
Augusta E. Durkee Trust Fund	185.92
Rena Gurley Archibald Fund	1,000.00
Santley Home Maintenance Fund	6,161.81
Legacy Equalization Account	56,161.22
Profit Reserve Account	2,198.87
Christmas Fund	23,339.24
*Current Fund (Deficit)	26,360.13
Total Liabilities	$1,523,228.13

*Of this total deficit $5,621.10 was for the year 1927. A further deficit of $14,190.11 was avoided in 1928 by a special appropriation from the Legacy Equalization Account.

ANNUITIES FOR UNORDAINED WORKERS

(Tentative Plan)

The question of providing annuities for the unordained missionaries and other workers of the Congregational churches, boards and institutions received consideration at the National Council of 1925 (see pages 243-4 of the Minutes for the report of the Annuity Fund and pages 37-8 for the recommendations adopted by the National Council). It was considered also at the National Council of 1927 (see pages 143-4 of the Minutes for the report of the Annuity Fund and page 196 for the recommendations adopted by the National Council).

At the annual meeting of the Directors of the Congregational Home Boards, January 23, 1929, the Actuary of the Annuity Fund for Congregational Ministers submitted, by invitation, a statement outlining a plan of annuities for unordained workers. As a result of this statement and the subsequent discussion, the following vote was taken:

> "That the Directors of the Home Boards in joint session recommend to the Commission on Missions that the officers of the Annuity Fund be asked to prepare for submission to and approval by the National Council in May, 1929, a detailed plan for the pensioning of unordained workers of the Congregational churches, with the request that the constituent societies and agencies make plans with a view to placing their employees under the pension plan if and when put into operation."

Under like circumstances the Prudential Committee of the American Board also voted to recommend to the Commission on Missions that the officers of the Annuity Fund be asked to prepare a detailed plan for the pensioning of unordained workers for submission to and approval by the National Council of 1929.

The Commission on Missions on January 23, 1929, adopted the following resolution:

> "That the Commission on Missions approve the recommendation of the Directors of the Home Boards that the officers of the Annuity Fund be asked to prepare, for submission to and approval by the National Council in May, 1929, a detailed plan for the pensioning of unordained workers of the Congregational churches, with the request that the constituent societies and agencies make plans with a view to placing their employees under the pension plan, if and when put into operation."

In accordance with the above, the officers of the Annuity Fund for Congregational Ministers are pleased to submit to the National Council the following recommendations:

Organization and Administration

I. Organization: That the officers and trustees of the Annuity Fund for Congregational Ministers take the necessary steps to secure a charter under the laws of the State of New Jersey for an annuity fund for unordained workers of Congregational churches, boards, societies, institutions, incorporated or unincorporated, and their successors (hereafter referred to as Congregational organi-

zations), similar to that obtained for the Annuity Fund for Congregational Ministers under an act entitled "An Act to incorporate associations not for pecuniary profit."

II. Title: That the title of the corporation be THE CONGREGATIONAL ANNUITY FUND FOR UNORDAINED WORKERS.

III. Purpose: That the purpose of the corporation shall be to enable Congregational organizations, (hereafter referred to as the employer), to provide for the unordained workers in their employ, annuities payable in the event of retirement on account of age or disability.

IV. Members: The members shall be unordained persons in the employ of Congregational organizations who have applied for membership and have been accepted, and by whom and upon whose behalf the member's dues and the employer's dues have been or are being paid.

V. Administration: (1) That the members of THE CONGREGATIONAL ANNUITY FUND FOR UNORDAINED WORKERS (hereafter referred to as the Congregational Annuity Fund), in annual meeting, shall elect a Board of Trustees who, in turn, shall elect officers for the ensuing year.

(2) That the number of Trustees shall be nine, all of whom shall be citizens of the United States over twenty-one years of age; shall be in ecclesiastical relationship with the Congregational Churches of the United States of America, or with the denomination in which the Congregational churches shall have been merged or consolidated, and a majority of whom shall be citizens of New Jersey.

(3) That the Trustees shall be selected from among eligible persons whose names have been approved by the National Council of the Congregational Churches of the United States, or its successor: provided, however, that the persons constituting the initial Board of Trustees shall be the then existing Trustees of the Annuity Fund for Congregational Ministers.

(4) That the corporation shall be located in Jersey City in the County of Hudson and the State of New ersey but its principal business shall be conducted in the city, county and state of New York in the office of the Annuity Fund for Congregational Ministers.

General Plan

Introduction: It is recognized that the several Congregational organizations may find it necessary to make modifications in the GENERAL PLAN outlined in Sections VI, VII and VIII or to make special provisions, on account of the special needs of their own groups of employees. It is expected, however, that only such modifications of the GENERAL PLAN shall be made as are necessary and that such plans or modifications shall recognize and embody the fundamental principles outlined in the GENERAL PLAN and shall be subject to the approval of the Board of Trustees of the Congregational Annuity Fund. Such modifications may include the adoption of a lower minimum retirement age or a higher maximum; or the policy of not depositing the employer's dues until the employee shall have completed a specified number of years, such as three or five; or until the employee shall have attained a specified age, such as thirty years; or special arrangements as to credits on account of prior service.

VI. Member's Dues: (1) That payments, to be known as Member's Dues, be made by each unordained worker who becomes a member of the Congregational Annuity Fund.

(2) That the cash salary be the basis of the dues except that, where a house is furnished by the employer free of charge, a fifteen per cent addition be made to the cash salary; and where board is furnished by the employer without charge, a sum equivalent to the value of the board be added to the cash salary.

(3) That the member's dues be fixed at three per cent of the above salary basis, payable annually or in semi-annually, quarterly or monthly instalments.

(4) That the member's dues be credited to his individual account and be increased by interest additions.

(5) That the accumulations of the member's dues be applied as follows:

A. Upon retirement of the member on account of age, such accumulations shall be applied towards securing an age annuity, provided that,

(a) The minimum retirement age shall be sixty-five.

(b) The maximum retirement age shall be sixty-eight.

(c) In lieu of the Single Life Annuity provided herein the retiring member may elect, as an option, a joint Life and Survivorship Annuity for a reduced amount of annuity but with sixty per cent of the annuity continuing to the widow or other designated beneficiary.

B. Upon retirement of the member on account of total and permanent disability before attaining age sixty-five, such accumulations shall be applied towards providing a disability annuity.

C. In the event of withdrawal from service, before retirement on account of age or disability, the dues paid by the member may be left to accumulate with interest additions toward providing an age annuity on attaining age sixty-five. If, however, the withdrawing member demands the return of his dues, they shall be returned with interest additions at a rate not exceeding four per cent, and with no further claims against the Congregational Annuity Fund.

D. In the event of death before retirement on account of age or disability, the dues deposited by the member, with the interest additions, shall be applied towards providing annuity benefits for the widow or minor children, but if the member leaves no widow or minor child, then the dues deposited by the member shall be paid, without the interest additions, to the beneficiary designated by the member, or to his legal representative.

VII. Employer's Dues: (1) That annual payments, to be known as Employer's Dues, be made by the employer of a member of the Congregational Annuity Fund.

(2) That the salary basis be reckoned as in the case of the member's dues.

(3) That the employer's dues be fixed at three per cent of the salary basis, payable as provided in Section VI (3).

(4) That the employer's dues be administered on a group basis to be applied as follows:

A. Towards providing supplemental disability annuities payable upon retirement before attaining age sixty-five, as a result of total and permanent disability from a cause having its inception after one year of membership in the Congregational Annuity Fund. Receipt of the supplemental disability annuity is contingent upon the payment of all dues by and on behalf of the member.

Note: The disability annuity provided in the foregoing paragraph shall be supplemental to the disability annuity provided by the accumulation of the member's dues, together with the annuity provided by the accumulations from the allocations of the employer's dues, so as to bring the combined annuity from these sources up to a minimum which may be fixed from year to year by the Board of Trustees.

It is hoped that at the outset the minimum disability annuity will be $500 but in no case is the disability annuity to exceed forty per cent of the average salary of the member during the last three years. If the period of membership is less than three years, then the average salary would be based upon the salaries of the shorter period.

B. Towards paying expenses of administration.

C. The portion of the employer's dues not required for disability annuity benefits and for expenses of administration, and the allocation of interest credits released through the death or withdrawal of members, shall be apportioned and allocated at the close of each year to those members whose full dues during such year have been paid by themselves and their employers. The apportionment shall be made on a pro rata basis, that is, in proportion to the total amount of dues paid by the member during such year.

All allocations shall be credited to the individual accounts and be increased by interest additions and applied towards providing age or disability annuities upon retirement, supplemental to those provided by the accumulations of the member's dues, as provided in Section VI, A and B.

In the event of withdrawal from service, if the member's dues are left to accumulate with interest additions, as provided in Section VI, (5) C, the allocations would also remain to the credit of the member, and be increased by interest additions but without further allocations. If, however, the member's dues are withdrawn, the allocations shall be released and added to the funds of the year held for the next general allocation, as provided in this Section (4) C, first paragraph.

VIII. Annuity credits on account of prior service:

(1) That in the case of present employees (that is, those who are in service on the date when the employer begins to participate), the regular annuity provided by the total accumulations of member's dues and the allocations from the employer's dues shall be supplemented upon retirement by an additional prior service annuity so as to bring the total retirement annuity as nearly as possible up to the basis of the retirement annuity that would have been

provided for the member had the retirement system been in operation during the member's entire period of service.

(2) That the entire cost of the prior service annuity shall be borne by the employer.

(3) That the method of financing the cost of the prior service annuities for its own group of employees be left to the particular employer with the suggestion that it be funded over a series of years, inasmuch as the amount required to fund the entire cost of the prior service annuities would be, in all likelihood, greater than any one employer could finance at one time.

(4) That in the matter of distributing the cost of financing the prior service annuities over a series of years, three methods are open:

A. That of paying currently the amount of the current prior service annuity payments.

B. That of depositing with the Congregational Annuity Fund the actuarial equivalent of the prior service annuity at the time of the retirement of the member.

C. That of ascertaining the entire cost of the prior service annuities and financing it over a fixed period of years, say ten or fifteen.

PROVISIONAL PROGRAM

Note: A complete program, with necessary revisions will be placed in the hands of each member on registering in Detroit.

GENERAL THEME: Life Giving Convictions

TUESDAY, MAY 28

Afternoon Session

2:00 P. M. Organization.
Report of the Executive Committee.
Address of the Associate Secretary: "The Church's Opportunity in the Field of Adult Education," Rev. F. L. Fagley, D. D.
Report of the Commission on Interchurch Relations, with proposals for union with the General Convention of the Christian Churches.
Business and Reports of National Council Officers.

Evening Session

7:30 P. M. Devotions.
Address of Welcome.
Response by the Moderator.
Address of the retiring Moderators; Rev. Ozora S. Davis, D.D. and Hon. William E. Sweet.

WEDNESDAY, MAY 29

Annual Meeting of the Home Board—All Day.

GENERAL THEME: Building a Christian America

9:00 A.M. Business Session.

IN HOME AND CHURCH

9:30 A. M. "Laying Foundations Through Church Extension," Secretary Ernest M. Halliday.
"Dwellers in the Manse," Miss Miriam L. Woodberry.
"Church Building in the Spirit," President Frederick Harlan Page, D.D.
"What the Congregational Home Missionary Society Means to Czecho-Slovaks," Rev. Andrew Gavlik.
"A Vacation Spent in Student Summer Service."
"A Program for the Plazas," Superintendent R. R. Shoemaker.
11:00 A. M. Music.

BY PASTORAL LEADERSHIP

11:10 A. M. "The Laborer is Worthy of His Hire," Secretary Lewis T. Reed.
"Hidden Lives," Mrs. B. J. Newman.
"The Ministry of Tomorrow," Rev. Russell H. Stafford, D.D.
12:00 M. Devotions, Rev. Douglas Horton, Chaplain.

THROUGH CHRISTIAN EDUCATION IN CHURCH, SCHOOL AND COLLEGE

2:00 P. M. "The Plight of Higher Education Among the Negroes," Mr. George W. Crawford.
"The Indians and Christian Education," Rev. Harold W. Case.
"On the Cumberland Plateau," Prin. Edgar H. Elam.
"Porto Rico and the Second Generation," Prof. Florencio Saez.
"The Ministry of Healing," Mrs. F. W. Wilcox.
Music.
"Christian Education," "The Duty and the Opportunity of the Church," Secretary Herbert W. Gates.
"With Our Young People," Rev. Robbins W. Barstow.
"Training for World Friendship," Mrs. Elbert A. Harvey.
"Foundation Work," Irving Maurer, D.D., LL.D.
"The Meaning of It All," Rev. McIlyar Hamilton Lichliter, D.D.

4:30 P. M. Business Session—Home Board.

5:00 P. M. Reception to Home Missionaries.

Evening Session

7:30 P. M. Devotions and Music.
Address—Rev. Lloyd Knight, Pastor-at-large, Idaho. "The Present Challenge to the Religious Forces of the Country," Dean Charles R. Brown.

THURSDAY, MAY 30

Morning Session

9:00 A. M. National Council Business.
Reports of Committees and Commissions (10 minutes each, with discussion on recommendation of the Business Committee).
Committee on Annuities for Unordained Workers.
Committee on Near East Relief.
Committee on Broadcasting.
Committee on Moving Pictures.
Commission on Denominational History.
Service in Memory of Ministers Who Have Passed Away During the Biennium: Rev. William E. Barton, D.D.

12:00 M. Devotions: Rev. Douglas Horton, D.D., Chaplain.

12:30 P. M. Adjournment and Reunions of Colleges, Seminaries, etc.

Afternoon Session

3.30 P. M. Outing.

Evening Session

7:30 P. M. Devotions.
Address: Bishop Francis McConnell, President Federal Council of Churches.
"Christ in the Tenements," Colonel Raymond Robins, Chicago, Ill.

FRIDAY, MAY 31

Annual Meeting of the American Board—All Day.

Morning Session

9:00 A. M. Business Meeting.
Devotions.
Addresses:
Miss Grace E. McConnaughey of China.
Rev. Wynn C. Fairfield, of China.
Rev. Samuel C. Bartlett, D.D., of Japan.
Rev. Harwood B. Catlin, of Africa.
"The Jerusalem Message in the Home Churches," Rev. Ashley Day Leavitt, D.D., Chairman of the Prudential Committee.
12:00 M. Devotions: Rev. Douglas Horton, Chaplain.

Afternoon Session

2:00 P. M. "The Changes of Twenty-five Years," Secretary Cornelius H. Patton.
2:00 P. M. Addresses: Mr. Sapungo, of West Africa, interpreted by Dr. Mary Cushman.
Mr. Samuel Coles, of West Africa.
Rev. Alden H. Clark, of India.
Rev. Clarence E. Wolsted, of India.
Rev. V. D. Furnadjieff, of Bulgaria.
Dr. Cyril H. Haas, of Turkey.
Dr. T. Z. Koo, of China.

Evening Session

(Young People's Supper and Attendance in a Body at Evening Session.)
7:30 P. M. Devotions.
Addresses: Secretary Ruth I. Seabury.
Rev. Matias Cuadra, of Mindanao, Phillippine Islands.
Commission Service for Mr. and Mrs. Arthur A. Lewis, under appointment for Agricultural Work in Natal, South Africa.

SATURDAY, JUNE 1

Morning Session

(Simultaneous Young People's Institute as announced.)
9:00 A. M. National Council business.
Reports of Committees and Commissions.

Commission on Men's Work.
Commission on International Relations.
Commission on Missions.
Open Forum: A Plan of Advance.

12:00 M. Devotions: Rev. Douglas Horton, Chaplain.

Afternoon Session

2:00 P. M. Simultaneous Gatherings—at Masonic Temple, Corner Temple and Second Avenues.

I. Ministers' Convocation, in charge of the Seminar on Worship. Rev. Oscar E. Maurer, D.D., Leader.

II. Men's Conference, in charge of the Laymen's Advisory Committee. **Topic**: "Congregational Men, Their Churches and the World Tomorrow." **Leader**, Mr. William Knowles Cooper, Washington, D. C.

III. Women's Rally, in charge of the Women's Committee. Short addresses by experts along lines of missionary and social service problems, followed by open discussion.

IV. Young People's Gathering as announced.

6:00 P. M. Council Dinners, held in separate halls of the Masonic Temple, Corner of Temple and Second Avenues.

1. Women's Dinner.
   Addresses by Judge Florence E. Allen, Supreme Court of Ohio, and Miss Ruth I. Seabury, Education Secretary of the American Board, just home from a world tour of our missionary fields.
2. Men's Dinner, including Ministers. **Topic**: "Other Great Adventures Still Await Us." **Speakers**: Rev. William S. Beard, Secretary of the Laymen's Advisory Committee, who will serve also as Toastmaster; Mr. Stanley High, World Traveler and Lecturer, now Editor of The Christian Herald; Colonel Raymond Robins on the theme "Congregational Men and the National Heritage."
   See also special announcements.
3. Young People's Banquet, as announced.

SUNDAY, JUNE 2

9:00 A. M. Communion Service: Rev. Douglas Horton, Chaplain, in charge.

10:30 A. M. Church Services, Congregational Ministers filling pulpits as announced in the press.

Afternoon Session

3:00 P. M. Service of Worship, in charge of the Chaplain.
Council Sermon: "The Abiding Convictions of the Supreme Life," Rev. H. K. Booth, D.D., Long Beach, Calif.

Evening Session

7:30 P. M. Service of Worship. Simultaneous Council Sessions.

I. First Congregational Church, Forest Avenue and Woodward.
Address: Rev. J. P. Huget, Brooklyn, N. Y.
"Is Christianity Essential to Democratic Civilization," Colonel Raymond Robins.

II. North Woodward Congregational Church.
Service of Worship.
Address: Rev. Charles S. Mills, D.D.
"The Urgency of Christ," Rev. H. H. Gill, Sacramento, Calif.

III. Brewster Pilgrim Congregational Church, Linwood and Hogarth Avenues.
Service of Worship.
Addresses: Speakers to be announced.

MONDAY, JUNE 3

Morning Session

9:00 A. M. National Council business.
Reports of Commissions and Committees.
Committee on Standards for the Ministry.
Commission on Recruiting.
Commission on Social Relations.
American Bible Society.

12:00 M. Devotions: Rev. Douglas Horton, Chaplain.

Afternoon Session

2:00 P. M. Sectional Meetings (Details to be announced).

I. The American Board and the New Order: An open forum, participated in by missionaries and nationals on critical problems now facing the Board in Africa, China, India, Japan, The Philippines and Turkey.

II. Proposals for Merger with the Christian Convention.

III. Standards for the Ministry.

IV. Social Relations.

V. The Use of Motion Pictures in the Church.

VI. Religious Use of Broadcasting.

VII. Religious Education.

VIII. The Church and Educational Institutions.

IX. Work and Problems of the Church Treasurer.

Evening Session

7:30 P. M. Devotions.
Address on the Rural Problem: Newton Jenkins, Chicago, Illinois.
Address on Law and Order: Mrs. Catharine Waugh McCulloch, Chicago, Illinois.

TUESDAY, JUNE 4

Morning Session

9:00 A. M. National Council business.
Adjourned Meetings of the Missionary Societies.
Reports of Commissions and Committees.
Commission on Evangelism.
Commission on Inter-racial Relations.
Commission on Law Enforcement.
The Federal Council of the Churches of Christ in America.

12:00 M. Devotions: Rev. Douglas Horton, Chaplain.

Afternoon Session

2.00 P.M. "The Relation of the College and the Church:" President Silas Evans, Ripon, Wis.
"The Place of Congregationalism in the South:" Rev. Rexford Raymond, D.D., Chattanooga, Tenn.
"Impressions of the English Congregational Churches:" Miss Helen B. Calder, Boston, Mass.
Final business.

Evening Session

7:30 P. M. Devotions.
"Youth in the Wind:" Miss Margaret Slattery, Boston, Massachusetts.
Address: To be announced.

CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

The Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

Faith

We believe in God the Father, infinite in wisdom, goodness and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for council and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I.—Name

The name of this body is the National Council of the Congregationa Churches of the United States.

Article II.—Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international and interdenominational relations.

Article III.—Members

1. **Delegates.** (a) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction (i.e., six or more) thereof. The churches in each State Conference shall be represented by two delegates, one of whom shall be a woman.

Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction (i.e., 5,001 or more) thereof, one-half of whom shall be women. A state having a state organization but no district organizations, or a state having district organizations but no state organization may send delegates on the dual basis of one for every ten churches and two for every ten thousand members, as above set forth

(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(c) The Secretary and the Treasurer shall be members, ex officiis, of the Council.

(d) Any delegate who shall remove his residence from the geographical bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election.

2. **Honorary Members.** Former moderators, associate moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, executive officers of national missionary societies whose scope of responsibility is co extensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business. Any person appointed by a national missionary society as a corporate member shall have the right to the floor when matters affecting that Society are under discussion.

3. **Corresponding Members.** The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interest, or have rendered distinguished services, may by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. **Term of Membership.** The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

5. **Alternates.** Appointing bodies may elect alternates, and any alternate specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

6. **Election of Non-Residents.** While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by an appointing body.

7. **Filling Vacancies.** Each appointing body may, at its discretion designate the method of filling vacancies in its delegation. Unless another method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

Provided, however, that in case of the formal resignation of a Principal and his Alternate before the opening day of the Council, a regular delegate may be elected, by such method as each Conference or Association may adopt, to whom shall be given usual credentials and he shall be enrolled as other regular delegates.

No substitute shall be enrolled within twenty-four hours after the opening of any meeting of the Council, nor within forty-eight hours except upon assurance of an actual vacancy.

8. **Term of Substitutes.** Persons designated to fill vacancies under Section 7 shall continue in office only for the meeting of the Council for which the designation is made.

9. **Temporary Substitution.** A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

Article IV.—The Corporation for the National Council

1. The Corporation for the National Council shall consist, after the meeting of the Council in 1925, of fifteen persons, elected by the Council, and of the Moderator and Secretary ex officio.

2. The terms for which corporate members are elected shall be six years, except that the Council, or its Executive Committee between Councils, may fill vacancies for the unexpired term.

Provided, however, that the Council of 1925 shall elect five members for two years, five members for four years, and five members for six years. In electing the six-year members in 1925 and biennially thereafter at least two of the persons so elected shall be persons not then members of the Corporation.

3. The Corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

4. The Corporation shall have power to receive and hold any property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church, or for other purposes approved by the Corporation within the scope of its charter; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity with the constitution, rules, and instructions of the Council.

5. The Corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

Article V.—Meetings

1. **Stated Meetings.** The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. **Special Meetings.** The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. **Quorum.** Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article VI.—By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Laws shall be enacted and no By-Laws altered or repealed on the day on which the change is proposed.

Article VII.—Amendments

This Constitution shall not be altered or amended, except at a stated meeting and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting.

BY-LAWS

I.—The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several districts and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the spring or early summer.

II.—The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be prima facie the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III.—The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council a Moderator and an Associate Moderator, one of whom shall be a layman. The Presidents of the National Congregational Missionary Societies shall be ex officiis Assistant Moderators. The Council may also elect from its members other Assistant Moderators as it deems advisable.

2. Immediately after the election of these officers the Moderator shall take the chair, and after prayer shall cause rules of order to be adopted and proceed with the business of the Council.

3. The representative functions of the Moderator and of the Associate Moderator shall be that of visiting and addressing churches and associations upon their invitations and of representing the Council and the Congregational churches in the wider relations of Christian fellowship so far as they may be able and disposed. It is understood that all their acts and utterances have only such authority as inheres in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV.—The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V.—The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI.—Term of Office

The terms of office of the Secretary, Treasurer, and of any other officers not otherwise provided for shall begin January 1, following the meeting at which they are chosen and continue for two years and until their successors are chosen.

VII.—Committees

At each meeting of the Council there shall be elected on nomination of the Nominating Committee a Committee on Credentials and a Business Committee for the next Council. These committees shall be so named as to secure representation from different parts of the country.

1. **The Committee on Credentials.** The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. **The Business Committee.** The Business Committee shall consist of not less than nine members. It shall prepare a docket for the business sessions of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

The Chairman of the Business Committee of each Council and the Chairman-elect of the following Council shall be Corresponding Members of the Program Committee.

3. **The Nominating Committee.** The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. **The Executive Committee.** The Executive Committee shall consist of the Moderator, the Associate Moderator, the Secretary, the Treasurer, and twelve other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the terms of four members expiring at each stated meeting of the Council. Due notice having been given all members five shall constitute a quorum, or four providing the Moderator and Secretary are both present. No person shall be eligible for successive reappointment on this committee.

5. **Other Committees.** (1) Other committees may be appointed from time to time, and in such manner as the Council shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated, at least two of whom shall be laymen.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII.—The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. It shall have authority to contract for all necessary expenditures and to appoint one or more of its number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all its doings, the consideration of which shall be first in order of business after organization.

2. It may fill any vacancy occurring in its own number or in any commission, committee or office in the intervals of meeting, the person so appointed to serve until the next meeting of the Council.

3. It shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. It shall select the place, and shall specify in the call, the place and precise time at which each meeting of the Council shall begin.

5. It shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. It shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

It shall assign a distinct time, not to be changed except by special vote of the Council, for

(a) The papers appointed to be read before the Council.

(b) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(c) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX.—Commissions

1. Special committees appointed to act ad interim, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions and those designated by the Council as permanent Commissions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for services on any commission or ad interim committee.

5. Commissions shall choose their own chairman, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

6. At least one-third of the members of every continued commission shall be persons who have not been members of it for the preceding term, and at least one-third of the members of every commission shall be laymen.

7. There shall be in each biennium at least one meeting of Chairmen of Commissions with the Executive Committee of the National Council, at which time reports of progress from each Commission shall be made to the Executive Committee and plans pursued under its general direction, except when the powers of the Commissions are already defined by the Council.

X.—Congregational National Societies

With the consent of our National Missionary Societies, whose approval it a necessary preliminary, and whose constitutional right to withdraw such consens by due process is recognized, the following shall define the relation of these societies to the National Council.

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of the American Board of Commissioners for Foreign Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, the Congregational Sunday-School Extension Society and the Congregational Publishing Society, hereinafter called the Home Societies.

1. **The American Board of Commissioners for Foreign Missions.** This Board shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. **Membership.** The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (a) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (b) There may also be chosen by the American Board two hundred and twenty-five corporate members-at-large, at least one-third of whom shall be women. The said two hundred and twenty-five corporate members-at-large shall be chosen in two equal sections, and so chosen that the term of each section shall be ultimately four years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. **Officers and Committees.** The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. **Meetings.** Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. **The Home Societies.** These Societies shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. **Membership.** The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(a) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(b) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, by the Congregational Education Society, by the Congregational Publishing Society, and The Congregational Sunday School Extension Society, thirty-six each. The said corporate members-at-large shall be chosen by each of the said societies in two equal sections and so chosen that the term of each section shall be ultimately four years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council.

b. **Officers and Committees.** The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. **Meetings.** Regular meetings of the Home Societies shall be held annually. Those falling in the same year in which the National Council holds its meetings shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. **Reports.** It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI.—The Commission on Missions

1. On nomination of the Committee on Nominations, the National Council shall elect nine persons, at least one-third of the nine being women, who together with the Moderator and the Secretary of the National Council, the elected members of the Prudential Committee of the American Board, and the Board of Thirty-six Directors of the Home Boards shall constitute a Commission on Missions. The Secretary of the National Council shall be the General Secretary of the Commission. The Commission may invite to sit with it without vote such Secretaries of the Societies as it may deem useful to its deliberations.

At least once each year the chief executive officer of each State Conference shall be invited to sit with the Commission and participate in its discussions without vote.

2. **Members.** The members-at-large of the Commission on Missions shall serve for four years and after eight years' continuous service shall be ineligible for re-election until after two years shall have passed.

Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own Chairman, and have power to fill any vacancy in its own membership until the next stated meeting of the Council.

3. **Duties.** While the Commission on Missions shall not be charged with the details of the administration of the several missionary and educational organizations, it shall be its duty to consider the work of the organizations named above, to prevent duplication of activities, to effect all possible economies of administration, to correlate the work of the several organizations, together with their publicity and promotional activities, so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several organizations and have access to their books and records. It may freely give its advice to the said organizations regarding problems involved in their work, and it shall make recommendations to the several organizations when, in its judgment, their work can be made more efficient or economical. It shall make report of its actions to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several organizations.

The Commission is authorized to establish such office and to employ such staff as may be necessary for the economical and efficient conduct of its work.

4. **Expenses.** The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission, including the expenses of its voting members, not otherwise provided for, shall be paid from the treasury of the Commission on Missions. All bills for payment shall be certified by the Chairman of the Commission or such other responsible officer as the Commission shall designate.

5. **Budget.** The budget of the Commission shall be provided by the Societies from the contributions of the Churches as approved by the representatives of the churches in the National Council, and on a scale of assessment determined by the Commission on the basis of the apportionment percentages. The budget should include in addition to the requirements of the Commission provision for a miscellaneous fund to meet the fair share of the denomination in interdenominational projects and minor calls upon the denomination.

6. **Survey Committee.** A survey committee of the National Council, but reporting to the Commission on Missions, consisting of twelve members, at least one-third of whom shall be women, shall be elected for terms of four years, one-half at each biennial meeting of the National Council on nomination by the Nominating Committee of the National Council. In 1927 six shall be elected for two years and six for four years. No member shall be elected for more than two successive terms. This committee shall be chosen from those outside of the Prudential Committee of the American Board, of the members of the Board of Directors of the Home Board, of the Administrative Committees of the Home Boards and of the salaried officiary of the denomination.

It shall be the duty of this committee to study the relative needs of the societies and states and recommend the apportionment percentages to the Commission on Missions.

XII.—Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIII.—Time Limitations

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XIV.—The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XV.—The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVI.—Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of Christian faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVII.—Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

XVIII.—Standing Rules

Standing rules may be adopted from time to time by a two-thirds' vote of the members present and voting at any meeting of the National Council.

STANDING RULES

1. **Enrollment of Delegates.** If more delegates are appointed by any constituent body than it is entitled to, they shall be enrolled in the order of presentation of their credentials up to the limit fixed by the constitution.

2. **Fraternal Delegates.** At each biennial meeting three fraternal delegates to the Congregational Union of England and Wales and one to each of the other national bodies of the Congregational churches, in addition to the Moderator ex officio, shall be appointed.

3. For purposes of nomination for positions on commissions and committees, and for other positions connected with the Council "ministers" shall be deemed to be those who have been ordained, and "laymen" those who have not been ordained.

4. **The Travel Fund.** Delegates from conferences and Associations which pay their full per capita for the support of the National Council and its mileage fund are entitled to share in the travel fund thus created. In any state which does not pay its entire per capita, participation in the fund shall be limited to delegates from Associations which have paid in full.

The mileage fund is distributed among all participating delegates on the basis of the number of miles traveled.

All persons regularly seated as delegates and serving for the major portion of the meeting of the Council shall be entitled to share in the mileage.

5. **Time for Business.** Ordinarily the forenoon sessions of the Council shall be reserved for the reports of commissions, discussion and action thereon and other necessary Council business, including a devotional period, and formal and inspirational addresses will be placed in the afternoon and evening sessions.

6. **Commissions.** In fields of executive activities where societies are at work, commissions of the National Council should not undertake executive responsibilities, but should rather make wholly independent studies and report recommendations and advice for the executives of the Council, of the Societies, of the State Conferences and of the churches.

Each commission shall ordinarily consist of active and corresponding members, one-fourth of the number being active members who shall reside within a short distance of some Congregational center that they may have several meetings without too great an expenditure of time and money. They shall present by mail to the corresponding members who reside in different parts of the country the main points at issue and shall take final action after the replies received have been considered. Each corresponding member shall be notified of the meetings of the commission and such corresponding members as attend may vote.

Commissions shall ordinarily consist of twenty-four members, six active and eighteen corresponding members.

No new commissions shall be appointed until the matter has been referred to the Executive Committee which shall report whether in its judgment the subject deserves special consideration, or should be handled by some existing society, committee or commission. The decision shall rest with the Council.

Each commission shall make a semi-annual report to the Executive Committee of the National Council and once each year the chairmen of the commissions shall be asked to join the Executive Committee in conference regarding the work of the commissions.

Commissions shall be appointed of persons having special contacts and first-hand information in the realms under review. The Social Relations Commission should consist mainly of employers, employees and special students of industrial and race problems; the International Commission of those born in foreign countries, or who have lived or traveled there extensively, or have made a special study of or had intimate relations with interests abroad; the Inter-church Commission of those who have been connected at some time with other denominations or have been associated with federated movements; the Commission on Recruiting should consist mainly of pastors in college towns, members of the faculties of theological schools, universities, colleges, academies and high schools, and possibly some students.

7. **Ministerial Standing.** The National Council recognizes ministerial standing as consisting of ministerial membership in a district association or state conference of Congregational churches based upon ordination. The loss of such membership is the loss of ministerial standing, and a member who has been sus-

pended from membership in a district association or state conference should not be permitted to exercise the functions of the ministry during the period of his suspension.

8. **Ordination.** The standard of the Congregational churches calls for full theological training as preparatory to ordination. In exceptional cases ordination may be properly conferred upon persons lacking theological training in the schools provided they have successfully completed three years of field study under the auspices of a state conference committee regularly appointed for that purpose, or in correspondence courses with theological seminaries of recognized standing. The Council urges upon the churches the avoidance of any tendency to ordain to the ministry persons who have not received adequate educational preparations or who do not intend to make the Christian ministry in its dignity and integrity their permanent life vocation.

The National Council recognizes the need of a specialized ministry in the modern church, therefore approves the tendency to ordain to the ministry qualified candidates who specialize in the work of religious education, and who should be recognized and honored as leaders in this developing phase of church work.

CHARTER OF THE CORPORATION FOR THE NATIONAL COUNCIL

(Incorporated in the State of Connecticut, 1909)

Resolved by this Assembly: Section 1. That Charles A. Hopkins, Thomas C. MacMillan, Charles L. Kloss, Dan F. Bradley, Charles L. Noyes, Francis L. Hayes, William H. Day, Charles W. Osgood, Alexander Lewis, Asher Anderson, Joel S. Ives, and such persons as may be associated with them, and their successors, are hereby constituted a body politic and corporate, by the name of The Corporation for the National Council of the Congregational Churches of the United States.

Section 2. The object of said Corporation is to do and promote charitable and Christian work for the advancement of the general interests and purposes of the Congregational churches of this country, and to receive, hold and administer, in trust or otherwise, funds and property for the use of said National Council, or of churches of the Congregational order; and all in accordance with resolutions and declarations made from time to time by the National Council of the Congregational Churches of the United States, or by any body which may succeed to the functions of said Council; and said Corporation may co-operate with any other corporation or body which is under the charge and control of churches of the Congregational order in the United States, or churches at the time affiliated with said order.

Section 3. Said Corporation may acquire by purchase, gift, devise, or otherwise, and hold and dispose of real and personal property for the purposes of its creation and may make any contracts for promoting its objects and purposes not inconsistent with law.

Section 4. Said Council, or its successors as aforesaid, may, from time to time, make and alter rules, orders, and regulations for the government of said Corporation, and said Corporation shall at all times be subject to its direction and control; and said National Council or such successor thereof may, from time to time, determine who shall be members of said Corporation, provide for filling vacancies in their number, and appoint and remove members thereof. Said Corporation may hold its meetings, from time to time, in any part of the United States, agreeably to such rules and regulations.

Section 5. The persons named in the first section of this resolution shall be the corporators under this charter until said National Council, or any body succeeding to its functions, shall otherwise order, and between the meetings of said Council, or its successor, they or their successors may fill any vacancies occurring in their own number unless or until said Council, or such successor, shall otherwise order.

Section 6. This resolution shall not be operative unless the same shall be approved by said National Council at a regular meeting thereof, due notice of which acceptance shall be filed with the Secretary of State.

(Approved, April 21, 1909.)

(Approved by the National Council, October 15, 1910.)

RETIRING MODERATOR'S ADDRESS

Rev. Ozora Stearns Davis, D.D.

LIFE-GIVING CONVICTIONS

"Life-Giving Convictions" was chosen by the Executive Committee as the watchword for the twenty-third regular meeting of the National Council of the Congregational Churches of the United States, and the privilege was given me by them to speak on this subject at the present session of the Council. This choice of this watchword emerged out of a definite attempt to interpret the contemporary situation confronting all religious bodies in a time when we are seeking to find new certainties and paths in a bewildering and fascinating world. Every creed, every program, every authority is challenged today as never before. To hold steady, keeping our poise, preserving our past in so far as it has worth, facing our future in the spirit of loyalty to the "growing light" of John Robinson, is the imperial duty of our churches just now. To publish new creeds, to launch new programs is not enough; to hesitate or compromise is craven. Our generation is asking us to prove our convictions in the terms of actual experience. We never really believe anything until we build our lives upon it. Faith passes through actual experience into certainty. Undergirding all our thinking and sanctioning all our practical endeavors must be those assurances which we have reached and confirmed, not by speculation, but in the actual grip with life in all its grim intensity, in joy and sorrow, in solitude and in closest contact with our comrades, in the actual engagements of life. It was in this contemporary situation, fully faced and fearlessly interpreted, that we were seeking to discover and define the abiding convictions which would "work" in the varied and difficult programs of our churches in the world today.

Facing Ultimate Meanings

To a discussion of these convictions I had looked forward. Then suddenly my world was changed, with tragic and shattering swiftness. Perhaps it ought not to have been so sudden. For many months the danger signals had been thrown across my track; but the momentum of life was great, the urgency and charm of my work were upon me like a spell, and I dismissed the warnings as not meant for me. To be halted in mid-career, just at the moment when life was fullest and all the dreams seemed about to come true; to look swiftly and clearly into the face of pain; to front the prognosis of deadly disease; to have the whole house of life tumble in an hour into what might seem ghastly ruin—this is to face the ultimate meanings of human life and the verities of the Christian faith. This is what came to me not many weeks ago. In such a situation, if anywhere, will living convictions be defined; the anchors of faith can surely be forged in the white heat of suffering and by the blows of pain.

And so I am now daring to change my approach to this great subject. At the risk of the apparent projection of my own experience into a public occasion, I am about to throw down all the barriers of reserve and without apology, humbly, diffidently, yet courageously, I am going to try to tell the Council what living convictions I have won as I have been far out on the margins of mortal life where the boundaries of the eternal were waving and tenuous. I, too, am going to endeavor to say what I felt and knew in the valley of the shadow of death. For life never can be the same to me again, however long or short the span of my mortal days may be. I have the burden of a testimony resting upon my assured soul and I must give it, asking for your faith in me that I do not speak these words except in a chastened, grateful and confident spirit.

The Conviction of God's Reality

Now I know that this is a spiritual universe and that the Father God with whom Jesus lived is the supreme reality in it. I am no nearer a definition of God than I was when the year began; but I know that certain facts are true because I have tried them and found them valid. "Our Father" means such a sustaining reality as can bear one through the deepest waters. "Father, into thy hands I commit my spirit"—I understand the confidence and peace with which a man may say this. "In him we live, and move, and have our being"—this is not a vivid sentence caught from the plea of a herald of Christ in the center of the world's culture; it is the solid fact, the absolute dependable truth of the operating room and the bed where pain is so near and constant that every breath is a form of anguish. God, the Father God, who loves me and helps me, in whom I rest and conquer, this **is** the reality of the universe. When I knew that a few deep breaths would mercifully free me from conscious pain, I said to myself, as clearly and confidently as I would have repeated an axiom, "Underneath are the everlasting arms." And they were there; I say that they were there. It was not the result of anesthetic or morphine; it was not hallucination or self deception. I lost consciousness in the presence of strengthening radiances; I came back in the assurance of supports, steadier and surer than all those blessed and beautiful ministries by which the modern hospital has learned to surround and ameliorate human pain. I cast myself into the arms of the Father about whom I had learned from Jesus; and he was with me, until my little boat floated in the sea of his goodness, and my spirit winged itself through the atmosphere of his love. I never can doubt this for a moment. The final reality is not electrical charges or forces that can be computed by mathematical formulas. The ultimate that we may know is spirit, it is God, it is the universe itself, which is alive and knows and loves. So all my life is a spiritual quest in union with the Father God.

The Conviction of a Present Christ

Now I come to a second living conviction which has become my possession. I am reporting as clearly as I can and am not attempting to rationalize at all; but the reality of a living, present Christ I do

surely know. For some years, as I have read the literature of Christian experience, I have been more and more confident that the truth of the living Christ, the consciousness of the Presence, the enjoyment of union with an unseen but real Master, is the supremely important and blessed experience possible to the Christian.

The record of this is continuous, and is in full accord with the promises which Jesus made to his friends. "Lo, I am with you alway." "Where two or three are met together in my name, there am I in the midst of them." "I in them, and thou in me, that they may be perfected into one, that the world may know that thou didst send me." These promises were realized in the experience of Paul. "It is no longer I that live, but Christ liveth in me." The use of the phrase "in Christ" in the letters of Paul confirms this testimony. The unbroken witness runs through the whole history of the Christian people.

It seems to me now more than mere coincidence that among the last books which I read before going to the hospital were: E. Stanley Jones, **Christ of the Indian Road**; Robert Norwood, **The Steep Ascent**; Sundar Singh, **With and Without Christ.** I can take only a moment to refer to the significant and common factors in these three volumes.

Stanley Jones relates his experience in the early part of his book. He was broken in health and his future was involved in darkness. In this crisis, at Lucknow, there came to him what he describes as the Touch of Christ. It was contact with a new Life, which transformed him, and which, he repeatedly affirmed just before his recent return to India, never has left him. He says:

"I suppose that this experience can be picked to pieces psychologically and explained. It does not matter. Life is bigger than processes and overflows them. Christ to me had become **Life.**"

Robert Norwood is the rector of St. Bartholomew's Church in the city of New York. A volume of noontide Lenten meditations, recently published, gives a report of his experience. It was on the day of his first Communion, which he had accepted with awe and fear.

"After the service, still fearful and trembling, I went along a woodland path and came to where a few Mayflowers were growing. There was the song of birds. There was a bit of blue sky. My heart was filled with ecstasy. I was meeting Jesus—meeting him in the song of birds, in the smell and color and delicacy of the Mayflowers. I was meeting my Master among the trees where he used to love to meditate. I was not afraid. I was at ease. I talked with him. I saw him. From that moment to this there has never been any fear in my heart about the Master."

This experience is often referred to by the writer. It is contrasted with the deadening character of formal instruction in theology. It is central and normative in all the thought and life of this New York minister.

Those who are familiar with the life of Sadhu Sundar Singh, often describe as the most influential Christian in India, will not be surprised at the title of his last book, **With and Without Christ.** The proposition discussed in these chapters is: "Real Christians are not

only with Christ, but they live in him and he lives in them; and because he lives forever, they also will live forever with him, who through death has conquered death." This statement is founded on his own experience, which has been reported many times, and which he tells again in this book. He had made up his mind that, unless he could find rest and peace for his soul, he would end his miserable life. He was praying and waiting at about half past four in the morning. Then a crescent light appeared in his room, which rounded to a globe, in the midst of which appeared a figure which he identified as Jesus. He says:

"To all eternity I shall never forget his glorious and loving face, nor the few words which he spoke, 'Why do you persecute me? See, I have died on the Cross for you and for the whole world.' These words were burned into my heart as by lightning, and I fell on the ground before him. My heart was filled with inexpressible joy and peace, and my whole life was entirely changed. Then the old Sundar Singh died and a new Sundar Singh, to serve the Living Christ, was born."

Personal Awareness of Jesus

On the background of these three contemporary reports, not of doctrines or theories about Jesus, but of actual experiences of the living Christ, I am now venturing to give you the new conviction, crystal clear in my consciousness, which I never can lose, which has come to me out of the discipline of mental and physical suffering. I shrink from doing this for two reasons: the consciousness that I cannot adequately set it forth; and the fear lest I may seem to claim too great a privilege. I have seen no vision of a face or form that assumed physical outline. The voices to which I have listened may be explained as only the utterances of my own memory of the words of Jesus; but there was vast difference between what I heard from him and the harsh calls of the annunciators in the hospital corridors, summoning the doctors. I never can be persuaded that it was mere memory. I have experienced an awareness of Christ, a certainty of his presence beside and within me, a conviction that the age-old "mystic union" is true and possible today, to which I must give testimony, so long as my life on earth endures.

This is the form in which the experience came to me: Called upon suddenly to look squarely into the face of permanently crippled powers and the surrender of the work to which I had given myself for twenty years, I was upheld and sustained and "saved" by my consciousness that Christ was intimately with me, giving me strength. Barring one brief moment, I never lost my self-control, never felt rebellion, never failed to conquer the grim tragedy of my lot in the strength that I knew came radiantly, ceaselessly, savingly from Christ. Once I stood on the edge of the abyss of doubt and now I know why Jesus cried, "Why hast thou forsaken me?" It was the blackest moment of my life; and it passed in a moment, as I felt myself upborne and made superior to the hideous doubt by the strength and love of Christ. This instant's experience of the dark night of the soul—and such darkness is more awful than any earthly midnight torn by lightning and drenched by rain—never has returned; and I think it never will.

After the Dark Night, Joy!

Instead, courage, confidence, strength, joy, peace! And this is the way Christ kept his promises in my experience of shattered human plans and physical suffering. I heard his words, with the clearness of bugles in the morning, with such confidence as I put in my father's assurance the day he taught me my first lesson in swimming in a chilly Vermont river, with a new certainty that is burned forever into my soul—I heard the promises of Jesus, I say, spoken to me in a hospital room. I may read again what I have read before, that we have no proof that Jesus ever spoke the words reported in the Gospels; but he has said them to me and he has confirmed them to me and I know this and I affirm it to you.

I heard him say, "Let not your heart be troubled." Oh, it was finer and sweeter and more exquisite than the flute notes of the thrushes around my New Hampshire cabin on a June morning. And, because of his promise, my heart was not troubled. I have not had one moment of fear. I heard the report of the surgeon without one instant of panic, for I insisted that I should know all the truth. My Master and Lord told me not to fear. I did not and I do not. Christ, living and loving, made it possible.

I heard him say, "Peace I leave with you." This was something more than memory sounding a sweet sentence down the corridors of the past for my comfort. I know that we have more senses than the physical. I was not saying over words for my consolation. Christ was speaking. And peace, such peace as the world cannot give, the peace that passeth understanding, became mine, as the gift of Jesus. Perhaps the tides of this Christ-given benediction may ebb and flow; but I know that I never shall lose it wholly. Like a man who has looked up at great mountains, there will always be a new lift and glory above whatever low levels on which I may temporarily dwell. The little fretting experiences are all fused in a great glory of calmness and composure.

I heard him say, "That my joy may be in you, and that your joy may be made full." No music like that have I ever heard before. The song of a child playing with the fairies among the flickering shadows of white birch trees in summer; the songs of village dancers, garlanded and rejoicing, accompanied by violins and horns; the exalted praise of the last movement of Beethoven's Ninth Symphony —all these but faintly express the meaning of this promise of Jesus as it came to me. Now I know what George Matheson meant by his great line,

O joy, that seekest me through pain.

The living Christ is the giver of that joy; and when it comes it is beyond price in value and beautiful beyond words to describe.

The Promise of Life

I heard him say, "Because I live, ye shall live also." The meaning of this promise never had been revealed to me before. Now I was confronting the supreme experiences of a human life; thus the

words took on new meaning. My Lord and Savior was living, although his physical body had been laid aside; therefore I, too, could not cease living, whatever might come to pass in my mortal body. In the church in Springfield, Vt., where my ministry began in 1896, the chorister occasionally sang a solo, the words and music of which came back to me in benediction:

If my immortal Savior lives
Then my immortal life is sure.
His word a firm foundation gives;
There I may dwell and be secure.

And so I knew beyond a doubt; **death cannot stop me.** Within the past few years I have thought earnestly concerning the survival of the individual after death. Many of the problems involved may come back to me again; but there in the hospital, in the hours of waiting before the surgeons could do their marvelous work, and in the long hours of recovery thereafter, these intellectual problems never came into the field of my thinking. There were no speculative questions; there were no doubts. I knew that I should go on; that my spirit was not a bubble breaking on the crest of a wave in mid-ocean; that I would still be I, as I have been through all the renewals and changes of my body and mind and spirit during the sixty-two years of my life on earth.

The Promise of Jesus

The promise of Jesus was plain and reasonable and utterly trustworthy. Many a great line from Browning reinforced this promise of Jesus. The confidence of the victor Christians of the past came ringing through my mind. It was the sure promise of Christ, however, on which I have built the house of my immovable faith. Now I look forward to the episode of physical death as a glorious adventure. I have no more fear of meeting it than I could have had in the old college days when I went home to my father's house and the room prepared for me by my mother's love. I have even anticipated what I yearn to do in the Father's vast house of being. Now I know what Paul meant when he said that Christ breaks the bonds of those in slavery through their fear of death. Thus he brought me the living conviction of the reality and power of the life immortal.

Much more I could say concerning this experience of the living Christ; many years will not be enough to vivify and order it all in my mind and heart. It is there, lodged immovably at the center of my firmest faith; and I cannot do otherwise than utter it, in poor words, indeed, but with a conviction which is the very expression of my central self.

Life Values Seen Anew

In such an experience as has come to me, the values of life swing into new clarity and relationship. All my life has been engaged in external activities. Especially have the last five years been crowded with action. It has been worth while; I do not disparage it; but life

is something far more than the carrying out of programs and the successful achievement of projects. The whole meaning of a human life is summed up in loving, in being kind, in helping, in being comfortable to live with. The New Testament took the word "love" out of its common usage, where it had been touched with ignoble meanings, and lifted it into the crystal clearness and the radiant light of the words of Jesus, "This is my commandment, that ye love one another, even as I have loved you." The great conviction that I have won out of pain is that the new commandment of Jesus sums up all the meaning of life, all that we need to know about it, here and forevermore. "As I have loved you!" In that exquisite sentence there is no touch or taint of the meaning of love as it is often debauched by misuse.

Seeking other words to interpret what I mean by a life of Christ-like love, I would describe it in the language of the Beatitudes; I would sum it up in kindness. I am convinced now that the only times when my life has been worth while have been when I was unselfish and kind and generous in my relations with others. When I have been self-seeking or merely aggressive I have not been worthy of my Master or of my life at its highest and best. It was not when I was "putting over" something that I was really living; it was when I was putting myself under my own burdens cheerfully and under the loads of others with quiet helpfulness that I was living.

Perhaps this is only another way of saying that the Cross is the true and glorious symbol of the Christian faith. Printed on a little board which I have used for some years to hold my writing tablet are five words which were given me in a book by Sundar Singh: "**Si crucem portas portabit te.**" "If you carry the Cross, it will carry you." I have proved its truth. Back in manifold forms and in measure overflowing have come to me every service that I have tried to render, every kindness that ever I have shown. If we covet help and affection in a bitter experience, I know that the way to be sure of it is to love and live in the spirit of Jesus.

The Conviction of Blessed Living

What I am seeking to express now is a new and living conviction of the reality and the practical content of the good news of the Kingdom of God, which is both within us and in our midst, which Jesus described in the wonder of his gracious words and made plain in the miracle of his perfect life. It is a way, a method, a technique, which presents to every living person the highest, most satisfying, most blessed method of living that ever has been revealed. If the word "Kingdom" seems inadequate to our modern thinking, then we may substitute "family" or "fellowship" for it and still be true to the ideal of Jesus. It is a "way of living according to the mind of Christ"; but this is not the following of a pattern or the imitation of a Master; it is fusion of purpose, identity of spirit, comradeship with an unseen but living Lord. I never knew this before with such certainty as I know it now. The reasonableness and splendor of the Christian way and program!

The Conviction of Prayer

Only one more living conviction may I here define as I have won it out of my profoundest experience of life thus far. I know the meaning, the reality, the power of prayer. By prayer I mean specific and positive intercession. I do not mean an exercise that is warranted because it is subjectively profitable to him who prays. Nor do I mean prayer that assumes the form of magic or incantation. I mean prayer as the commerce of praise and confession and petition between a Heavenly Father and a trustful child. I know that something has been done in my physical body, as well as in my mind and spirit, by energies which have been released for my healing and help in response to the prayers of those who have interceded for me. How do I know? By what I have felt, by that to which I have been sensitive. This is not delusion; it is not a conviction born of the desire to have it so. I know it and affirm it beyond any possible doubt. Prayer is what Sir Oliver Lodge called it a generation ago, "an engine of achievement."

What different alignments of friendship and fellowship spring from this experience! I have not asked permission to tell this incident; but I know those who were parties to it will not censure me for what follows. Prof. Edward A. Steiner was lecturing in St. Catherine's College at St. Paul. In conversation with Sister Antonia, the principal, and in response to an inquiry, he told her of my critical physical condition. Some months before it had been my privilege to spend some time with this great leader in Roman Catholic education, as I guided her and two sisters from the College through the new Seminary buildings, where they had shown such appreciation as I had seldom seen before of the Christian symbolism wrought into our cloister and chapels. When Dr. Steiner told Sister Antonia the last word from the hospital, she called the two sisters who had been with her in Chicago, and asked Dr. Steiner to join them there in prayer for my recovery. Oh, how we misunderstand each other when we debate and dogmatize; how we understand and help one another when we pray together! Roman Catholic nuns and a Christian of the rare background of Edward A. Steiner praying together for a Protestant minister! When next you hear wild tongues of censure unloosed, I beg you, remember this.

And so I am calling this great Council and the churches among whom I have ministered for almost thirty-three years back to the practice of prayer. To prayer as Jesus made it a supreme reality and power in his own daily life; to prayer as he commissioned and encouraged his own first followers to pray; to prayer as it has been mighty in the history of the Christian people in every generation of their achievement—back to the use of prayer in the trustful spirit of little children I call you, my brethren. For I have learned that in prayer are surely to be found strength and joy and peace, the Father's love and the Master's presence.

The Flame of Conviction

I have written these paragraphs slowly and haltingly in the weakness of convalescence. How eagerly would I pour into them the

urgency and the conviction and the joy which come so much more surely with complete physical health. Catch the light of assurance back of the sentences if you can. There is a flame of conviction burning there which is more than logic or rhetoric. The statement of the mystics that their real experiences could not be defined used to irritate me. It seemed like taking refuge behind a slim excuse. There is an ineffable content, however, in the deepest experience of religion and what is "most worth telling can't be told."

Always the moths had felt the fascination of the flame. They had investigated, debated, defined; but the full meaning of the flame never yielded itself to their eager quest. One of their best and bravest went courageously; he circled the flame and returned to report that it was brilliant, splendid, radiant with revealing power; but there seemed something more yet to be learned. So another fared forth; he, too, flew yet nearer, circling, but safe, and returned to report that it was hot, energetic, searing; but this did not seem to be adequate. So there flew from among the moths one of wide wing. He, too, circled about the flame; past the margin of its radiance into the range of its heat, dauntless he flew; then, with one straight rush of wing, fearless he dove into the mystic center of the flame. There he learned its secret; but his waiting comrades waited in vain for his return. He alone who knew could not tell.

COUNCIL SERMON

By Rev. Henry Kendall Booth

THE ABIDING CONVICTIONS OF THE SUPREME LIFE

"I am come to kindle a fire on the earth."—Luke 12:49.

On the wall of the refectory of the old Church of Santa Maria della Grazie in Milan, faded by age but still glorious, is one of the world's masterpieces of sacred art, the **Last Supper** of da Vinci. Standing before it one instantly feels its dramatic power; for the very souls of the disciples are bared to our gaze in that tense moment as they confront the Master with dismay and horror at his searching words; "One of you shall betray me"; and one can almost hear the agonized whisper of their hearts, "Lord, is it I?" But the second impression is one of unutterable disappointment as one turns his eyes toward the face of the central figure of the picture. Peter, James, Matthew, Jude—here stand forth the lineaments of strong men in the grip of a great emotion. But the face of Jesus is colorless, passionless, effeminately delicate, ineffably sad. And one turns away with the questions in his soul: "Can this be the Jesus who said, 'I am come to kindle a fire on the earth?' Could such an insipid Christ have commanded the obedience of such virile men?"

As one turns from that conventional Christ of sacred art and traditional theology to the Jesus of the Gospels, he finds a convincing negative answer to these questions. For even the most cursory examination of the historical Jesus there revealed discloses a wholly different character—a man of masterful and dynamic personality, mentally alert, keen and vigorous, with such a sanity, reserve and poise as are only found in the strongest natures, whose first word to men was "Follow me," and whose teaching was with authority and power. Here is no pale Galilean, no wan ascetic, no stained-glass saint, no vaporous dreamer, but a virile and forceful figure who might well say, "I came to kindle a fire on the earth"; for the inspiration of his sublime life did kindle the hearts of men and set them aflame with a holy zeal and a daring even unto death. Tender he was, gentle, sympathetic, loving, but without softness and sentimentality, the tenderness of a rugged and masculine nature. Charming he was and gracious, vividly and intensively alive, attracting rich and poor, high and lowly—but withal living apart in a reserve and spiritual detachment characteristic of a lofty genius.

To seek to know this Jesus of the Gospels is an enterprise that demands sympathy rather than scholarship. For what Jesus said and did was the spontaneous expression of his varied and vital spiritual experiences rather than of systematic and sustained thought. Love rather than logic gives us the real knowledge of Jesus. A poetic sensitiveness and prophetic passion, rather than critical acumen and

philosophical penetration, lead us into the secret presence of that personality which is above and beyond all recorded words or deeds; the Jesus who is poet and prophet rather than teacher or philosopher. To see him as he is calls for all we possess of intellect, imagination, sympathy and character.

And we find that the secret of that supreme personality lay in certain profound and abiding convictions which he wholly believed and perfectly lived. In him conviction and conduct were absolutely one; creed and character were inseparable. Behind his every word and deed one feels the power which his faith in them inspired; they are the dynamic of his masterful personality. Forgetting all else, he gave to them his utter devotion and for them he laid down his life.

And what were these convictions? To face them will search us through and through. For they are so revolutionary, so contrary to established ideas, that the disciples of Jesus in all ages have quailed before their implications and have taken refuge in the comfortable conventions and smug respectability that often masquerades as Christianity. In the haunting phrase of H. G. Wells, "To this day this Galilean is too great for our small hearts."

Coming to him, then, with reverence and earnestness of spirit, a luminous surprise awaits us as we face the amazing simplicity of the commanding convictions and life-giving motives of Jesus. In striking contrast to our elaborate creeds and complex theologies we can reduce the essentials of Jesus' faith to three simple statements, which express the abiding convictions of that Supreme Life.

The Reality of the Living God

The basic fact in all religion and the primal spiritual experience is the vision of God. In the Hebrew religion, through the genius of poet and prophet, the awful holiness of God had been given such vivid expression as to make this the loftiest faith of the past. As Jesus repeated the Shema at his mother's knee, he caught his first glimpse of the Holy One of Israel. But in those hidden years, that inherited faith became a personal experience, whose richness and splendor we can only dimly comprehend. The Nazareth Hills were his temple of the spirit, the whisper of the evening wind a song of praise, the fragrance of the flowers the incense of devotion. All nature was to him the revelation of God, who showed his beauty in its dawns and sunsets, and whose loving care watched the sparrow's fall or clothed the lily of the field in more than royal splendor. And above all human life brooded a tender and loving Father whose very heart-beats Jesus had felt in his hours of communion. How wondrous that word Father becomes as Jesus makes it luminous in that matchless story that begins, "A certain man had two sons." And as one listens to Jesus' words about the Father, he draws back in amazement and incredulity. God cares for us—in spite of all holocaust and calamity and the seeming hardness of fate. God loves us—in spite of our folly and sin and shame. God forgives us—no matter how far we have wandered, or how deeply we have sinned. God suffers for us and with us—and the Cross reveals that incredible truth

in awful clearness. God needs us—for the need for the companionship and love of his children is the very essence of all fatherhood. So sublime and majestic is Jesus' revelation of God's fatherhood that we have never yet fully dared to believe it.

But the greatness of Jesus, his originality and power, lie not so much in this vision of God which he thus expressed, as in his own experience of God. He did not reason his way to God; he found him by intuition rather than logic. He saw God and knew God. With what intensity he believed in God, with what power it gripped him, how constantly he drew upon that faith as an exhaustless source of energy, his every word and work reveal. It was a veritable fire, kindling in his soul a quenchless enthusiasm and power that distress and and persecution and even death could not extinguish. God was to him not a set of definitions or a vague emotion as he is to most of us, but a sublime and glorious reality—"not an intellectual abstraction, but a power to live by."

How vague, remote and unreal is our consciousness of God today. The language of Jesus regarding God is as unintelligible to us because of our spiritual ignorance as such a book as Eddington's **Nature of the Physical World** is to the man who knows nothing of higher mathematics and theoretical physics. The influence of theoretic materialism in science and psychology is frankly atheistic, or at least agnostic. Faith in God is old-fashioned, mid-Victorian, to the intelligentsia. Subtler and even more potent in its denial of the reality of God is the prevalence of practical materialism with its success-philosophy and its unscrupulous greed. The spirit of our age denies God's holiness by its irreverence, and his love by its skepticism and its cynicism. Yet he who listens to the undertones of modern life knows that this strange, restless, erotic, feverish, skeptical age is possessed of a strange wistfulness for something beyond the tangible and the present—still has a hunger and thirst for the living God.

And in that secret desire lies the Church's opportunity and mission—to make God real to men. The open door of every church is an avenue into the presence of the living God. And every church should be a temple in which he may be found. Simple or stately, country church or cathedral, every church building may reveal to men the Shekinah, the very presence of God. Through dignity and beauty of worship, through the culture and practice of prayer, we may make men feel that the church is indeed the house of God, where men may find him if they will. For worship is the one distinctive function of the Church in our modern world. Everything else she tries to do other agencies are also doing, but nowhere, save in the church on the Lord's Day, do men gather to worship the living God. In our Congregational reaction from ritualism, we have gone too for, and many still linger under the shadow of that Puritan hatred of beauty in form and line and color and music.

But form and ritual, beauty of architecture or music, will not bring to the worshiper the presence of the living God unless minister and people themselves realize God in their hearts and lives. The mission of the Church is to share in Jesus experience of God and thus make God real to this restless and needy world.

The Sanctity of Human Personality

Ever since time began religion has sought for something holy as a center of devotion; shrines, temples, days, sacraments. But Jesus found the temple of God in only one place—in the human soul. Only persons were sacred to Jesus, and he reveals that conviction in all that he said and did. To him all men were sons and daughters of God. He found the divine image in men of diverse character, saint and sinner, Pharisee and Publican. The most sacred and wonderful thing in all the world was a human being, and so he took the little children in his arms and said, "Of such is the Kingdom of Heaven." He had a sublime faith in the possibilities of personality, that the most unlovely character might still become beautiful.

This present human life was to Jesus not a vale of tears between two eternities, but rich and wonderful with sublime values. Every daily task can become a sacrament of beauty, and the long and dusty highway of life may bloom with the flowers of heaven. For Jesus dignified and exalted this human life and characterized it as "eternal," by which he meant not duration but quality. Life here and now may be so rich, so full, so buoyant, so glorious that it can never cease, but will go on for all time. And this teaching of Jesus on eternal life, so understood, becomes our one sure hope of the future existence. The quality of our life here assures us of immortality and makes the future life really worth living. That abundant life which Jesus himself knew from his communion with God, he offers to share with us; that faith which made life to Jesus glorious with living light, triumphant over pain, sorrow, heart-break and death; and many there be who have found that serene and victorious eternal life which Jesus offers. That unforgettable address of our beloved retiring Moderator at the opening of this Council, reveals him as one who has found that abiding conviction of Jesus, and facing the ultimate realities, knows the peace that passeth understanding.

The method of Jesus' ministry was shaped by that conviction of the value of human personality. He sought the individual, not the crowd; his greatest discourses were spoken not to a large congregation, but where two or three were gathered together. He founded no church, created no organization, had no program, but trusted the future of his religion to the loyalty and love of a handful of personal friends, hoping that their lives would be kindled by his, and in turn light the flame of faith in others.

Today we live in an era of organization, in a world of mass production and mass movements, with a mechanistic philosophy, and a passion for conferences and conventions, programs and surveys. The individual man today is dwarfed to nothingness by the vastness and complexity of his universe, and overwhelmed by mass movements and organizations. He finds himself fighting against an increasing movement toward standardization that seeks to reduce all men to the level of the mass; to make one think and act with the mob, defying majority opinion into the very voice of God.

This spirit of the age has laid its spell even on the Church, turning its thought from the culture of individual personality to mass movements and organization. Even our own church has not been able

to resist that on-going spirit. More and more we are turning from that exaltation of the individual church and Christian which was the very genius of Congregationalism, to a more highly centralized and compacted organization. Our slogan is not enthusiasm, but efficiency. Our councils and conferences are overloaded with business, and weak in inspiration. We are fast moving toward the creation of an ecclesiastical machine to whose perfect working we are devoting more and more energy.

All this is a far cry from the conviction of Jesus that personality and its culture was to be the secret of the progress of his religion in the world. We need to return as a Church to his method and advance our work through personalities rather than programs, through human projects rather than apportionment percentages, through men rather than machinery, through enthusiasm rather than efficiency, through inspiration rather than organization. We shall never reach our full possibilities as a Church until we return from our impersonal programs to the simple personal method of Jesus for the growth of the Kingdom—the contagion of character.

The Supremacy of the Kingdom of God

At the very focus and center of Jesus' thought, as the burden of his teaching and the master idea of his mind, stands the Kingdom of God. It was the theme of all his parables and by metaphor and simile and paradox he sought to make it vivid and clear. To it he gave his utter allegiance, and for it he died upon the Cross. It was the vision in his own soul of a universal spiritual kingdom, the redemption of the entire life of mankind to be realized here on earth by the power of love. Thus conceived and taught, it is the most magnificent and yet the most challenging and revolutionary idea ever put before the human mind. It possessed Jesus utterly and filled his soul with a fire and fervor that flames through his words. And the passion with which he proclaimed that gospel of the Kingdom so startled power and privilege that the ruling forces of his day sent him to the Cross lest the established order be overthrown.

And this is the lost gospel of Jesus, for almost before his words had died upon the air, his great conviction had begun to disappear. The phrase "the Kingdom of God" occurs 135 times in the Gospels, thirteen times in the Epistles, in Revelation became a mystic symbol, and ere the first century had passed it had vanished from sight. And you will search in vain through the creeds, theologies, liturgies, hymns of Christendom through all the succeeding centuries, not only for the idea, but even for the very phrase itself. Is not this the strangest and most significant fact of Christian history that the commanding idea of Jesus which he made the goal of his life and all human life, the end of all human endeavor and aspiration, should have been so completely ignored by Christianity; and that what meant everything to Jesus has meant nothing to his Church?

For other-worldliness seized upon the Kingdom of Heaven and transformed it into a Kingdom in Heaven, supplanted the hope of a new social order here with a dream of bliss hereafter. Ecclesiasti-

cism changed Kingdom to Church and narrowed that all-inclusive term to an institution and an organization. Theology ignored this social gospel utterly and banished the very phrase from its discussions. So the cumulative effect was to obscure and finally to bury Jesus' great gospel of world redemption.

But that gospel has been rediscovered and resurrected in our day. The "Back to Jesus" movement in theology and the new social enthusiasm have discovered again this great gospel of Jesus; and beginning with Strong and Gladden and Taylor and Rauschenbusch, the Kingdom has come back again into the thought of Christendom. And many leaders of the Church have caught Jesus' vision of a transformed society as the goal of Christian effort and the salvation of the whole social order as the mission of the Church.

But the spirit of our age wants none of this. That gospel is too disturbing, too revolutionary. The ruling forces of this hour want no radical ideas, no programs of change or reform, but peace, normalcy, stability, comfortable complacency. Reactionism is in the saddle, and any preaching of the social gospel is denominated radicalism, bolshevism, anarchy. Such a gospel is declared impractical; modern civilization would not last for a moment if we practiced the Sermon on the Mount. Those words about the "second mile" and "turning the cheek" are the vaporings of a peasant dreamer of crude and ancient Galilee. They cannot apply to our day. But as Bowie well says: "Perhaps modern civilization could not have been built on Jesus' words, but what could be built upon his words might well be a far better thing than civilization is." And as we look about us at the thoughtlessness and greed, the hates and brutalities, the wreckage of life and happiness in our modern world, we are fools and blind if we do not see that the present order is in dire need of that searching gospel of the Kingdom.

And to shock us out of our complacency comes the voice of the East today, from China and India, declaring that Christ and Christendom are utterly at variance, that Western civilization with its political imperialism and economic exploitation is in no way Christian, declaring, as Stanley Jones expresses it, "That Christianity and Jesus are not the same" and that it is willing to accept Christ only when we shall separate him from all nationalism and truly divorce Church and State. Our missions today everywhere are halted by the plain truth which the so-called "heathen" sees with such disconcerting clearness, that Christendom is not Christian at all. This paralysis of missions is due to the tragic neglect of the Western Church to see, believe in and proclaim Jesus' gospel of the Kingdom. The truth is that we must Christianize America before we can evangelize the world.

Nothing is more clear than that the very future of the Church and the progress of Christianity demand a bold and fearless preaching of the message of the Kingdom, and its practical application to all life—political, social, economic, as well as religious. Only so may the Church regain its well-nigh lost moral leadership. For the Church is not hated, but it is not respected. Our hesitancy and timidity, our very silence and inaction are working against the progress of justice

and idealism, which are retarded by our inertia. We are a long way from the passion and fervor of that Master who was on fire with zeal for a redeemed and transfigured humanity.

But let us be under no delusions as to what it shall mean if the Church shall again with Jesus' passion boldly begin to proclaim that Kingdom of God, and begin in earnest to apply its principles to all life. For it will meet criticism, opposition and hatred. Mammonism, materialism and militarism—these were the forces that combined to send Jesus to the Cross because his Kingdom gospel was dangerous. Those forces are still here, and will again combine to crucify the Church if it dares to proclaim his Kingdom. This is the real challenge of the Cross for the Church today.

Yet nothing less than this does Christ demand of his Church, for this Galilean carpenter challenges us to stand firmly for industrial and social justice; and this Prince of Peace brings home to our souls the solemn responsibility of boldly leading the attack on war. Social justice and world peace—these are the goals today of the Kingdom of God; and if our own Church shall be worthy of its Master, it must march in the vanguard of all the forces of justice, humanitarianism and peace.

Faith in God, faith in man, faith in the Kingdom—thus simply may we state the supreme convictions of Jesus; but the intensity with which he held them, the power with which he lived them, the passion with which he proclaimed them—these transcend all statement, and are as a white flame in his soul, which has truly kindled an undying fire on the earth. For through the ages great souls have caught the ardor of that supreme life and been set on fire by Jesus—Augustine, St. Francis, Huss, Luther, Wesley, Carey, the "Haystack Group" at Williamstown, Moody, Grenfell, Rauschenbusch—what spiritual passion leaped into flame in those dynamic lives! And in their presence how pale and feeble, how soft and superficial seems that religion of respectability and comfortable complacency with which we have been content! We profess our faith in God in stately creeds, but how much of Jesus' conviction of God's reality and presence is ours? We pray, "Thy Kingdom come," but how we have recoiled from that way of the Cross with its struggle and sacrifice by which alone it can be attained!

And as we confront the living Christ, we hear the clear call of the Master to us all today not so much to believe in him as to believe with him; not so much to confess him as to incarnate him; not so much to reverence his character as to reproduce it. Upon us rests the august and awful responsibility of revealing him to men in the spirit of our own lives. For the gospel that men will read and heed is not so much the gospel according to Matthew or Mark, as the gospel according to you and me.

Searching, commanding, thrilling, inspiring, may those three great convictions of Jesus abide with us and be realized in our souls in the days that lie ahead, that in burning word and flaming deed we may truly be his disciples, sharing the passion and power of him who said, "I am come to kindle a fire on the earth."

ADDRESS BY ASSOCIATE SECRETARY

Frederick L. Fagley

THE CHURCH'S OPPORTUNITY IN THE FIELD OF ADULT EDUCATION

To appreciate the opportunity of the church in the Education of adults, it is necessary to consider briefly the trends and practice in present day education. While some portions of this paper may appear slightly heterodox, I desire to begin our thought together in thoroughly orthodox fashion. So I will say that we are living in a new and wonderful age; an era in the world's history that will be known through the centuries as one in which old things were swept away and new things brought into the thinking of mankind. All addresses these days begin at this point. But as a matter of fact it has been a new age for some years already. As James said back in the dim far years of the late 1800's, "The lid is taken off the universe."

In support of the newness of the age in which we are living may I suggest these facts:

Our knowledge of the universe is growing with inconceivable rapidity. As an example, the League of Nations Committee on Intellectual Cooperation announced the other day that there were filed with this Committee in the field of biology during 1928, over 50,000 original contributions to knowledge; that is, an average of 137 items of new knowledge in this one field of biology every day of the year.

We are learning new methods of using the forces of the universe. As an example, the statement comes from Washington that there are now 65,000 different applications of electricity in actual use. Such increase of knowledge and such development of resources could not go on long without there being a new age! So we may as well accept the statement that we are living in a new age and further as a matter of fact that it has been getting newer all the time for at least 800 years!

We have learned also that there are educational possibilities as long as life exists, and we have come to the day when thinking people accept the fact that all knowledge is a unity; that there is a "unity above difference," as Bradley contends, so hospitable and so roomy that within its ample reach, all knowledge and experience eventually will be harmonized. Einstein's theory confirms this conclusion. But let these new apostles of thought remember that years ago Newman said: "I lay it down that all knowledge forms one whole, because its subject-matter is one; for the universe in its length and breadth is so intimately knit together, that we cannot separate off portion from portion, and operation from operation, except by mental abstraction."

The discovery of new knowledge, the utilization of new forces, and a growing understanding of the unity of knowledge and experience, make imperative the prolongation of the educative process. It is not surprising, therefore, that in no field of human activity has this new age brought greater changes than in that of education. We get a better view if we take a stretch of time. For example, in Boston in 1845, in an average school of 400 pupils, there were given 65 whippings a day, one whipping every six minutes. In that same year hundreds of rural schools of Massachusetts had to be abandoned because the pupils drove their teachers away. Massachusetts stood then probably at the top in our country. In 80 years how great has been the change!

The change in method, however, is not so revolutionary as the change in ideal. This change may be illustrated in very homely phrase. In the old school it was considered that if youth were taught what their elders knew, it was sufficient. Their elders knew all that was necessary for anyone to know! Ergo when children had memorized the facts their elders cared to pass on, presto! they were educated. This "lifting up to our level," while thought adequate in the past is considered today but the beginning of educational responsibility. For one thing, we know now that this new age, growing more than a day, newer, every twenty-four hours, requires of those who will take part in it something vastly more real than for a person simply to be able to recite what his elders know. In other words, advanced leaders of education today seek not so much a plan of educational procedure which has as its aim the acquisition of the facts of knowledge accepted by their elders, but rather the development of a method of living that will enable the youth of this new age to take his part in the life of his day; to use the new appliances of thought and living with effectiveness and out of the interplay of human thought, universal force and eternal law, to build an increasingly newer civilization.

It will be well to remind ourselves, however, that this new goal of the educational process is not so new after all. Let us recall that as an educator, Socrates was positively revolutionary, subversive, disconcerting. He stands out in sharp contrast to the other great teachers of antiquity, and to most of those who have lived after him. He gives mankind an entirely different idea of what education is. He pursues knowledge—others proclaim it. Unlike the philosophers of India and Egypt, Socrates has no gospel, no creed, no made-in-advance message, no system of "truth." What a modern man old Socrates was, or how ancient we are becoming in this widely advertised new age!

But let it be said that the battle for an enlightened ideal in education is not yet won. No, not by a long, long way. Note for example the hoary heads gathered around the table of the Board of Examiners, formulating new test questions for college entrance examinations. Read some of these modern instruments of torture and see how the old theory of "lifting to our level" still holds sway in some official circles. Observe some young girl struggling with

logarithms or other survivals of the age of horrors when the educational process was a means of punishing youth with a sort of sadistic satisfaction to their elders. What earthly relationship is there between a superficial knowledge of logarithms with the actual needs of the modern woman? This is but one of the many appendixes of present day education which perhaps once had a function, but which today remain only by the force of unreasoning tradition. While taking a fling at some of the elements of the old educational process let us remember that there is one characteristic of modern education which leaders hope is but of passing moment and that is "mass production." Go into any progressive city and you will see a new building all glass on the north side, brick trimmed with stone, and you will ask your taxi driver, if this is a new school or a new Ford plant. They are both built exactly alike and pretty much for the same purpose. In one, a man stands by a table and as an unfinished machine comes by, he screws up a nut or puts on a brace, and the workmen, each a specialist, all together turn out finished machines as nearly alike as possible. In the other, a woman sits at a desk and she teaches a fact or corrects an act, and the teachers, each one a specialist, turn out a set of pupils who will all repeat the same words to a given question, or follow identical methods in mathematics, and pass the finals with "honors." If it were not for the individual homes with different environments, "interfering" as it is called, with the machine process of education, what havoc such schools would work!

But there are signs, a few blessed signs, that the mass ideal of education is beginning to lose its power. Speed the day! This brief review of the educational procedure indicates the nature of the adult education it is desirable to promote, some of the trends to guard against, and the processes advantageous to follow.

What then is adult education?

In the first place, adult education is not a process of punishment, however the cudgel may be wrapped, nor however soft the blows. But rather is the process to be one of honest pleasure. It shall be inviting at its portals and interesting in its paths.

On the other hand, it does not seek the creating of the "mass mind" nor the smoothing down of individuality to a dread and dismal uniformity. Rather, is it a program whereby much of the evil of the present day mass production may be corrected and the individuals who have been repressed may be inspired to develop their God-given individualities upon which their worth in the universe depends. Or as Euken has it, to develop that personality without which the universe to that extent will be incomplete.

"**Education.**" What is education?

The shortest characterization I know is this: "Education is what you have left after you have forgotten all you have been told." But first of all, what does **learn** mean? When has anything been learned? Conduct gives the clue to value in education. To learn is to acquire a way-of-behaving. A thing has been learned when, at the appropriate time, that kind of conduct **can** and **will** take place.

Long ago Matthew Arnold said that "the prime direct aim" of education "is to enable a man to know himself and to know how to live in the world." The man who follows instinct psychology thinks of education as a process designed to "effect a modification of spontaneous instinctive expression." The behaviorists think in terms of internal behavior of the organism, but those who look at life from the social point of view, and this group includes the religionist, the sociological determinants are predominantly worth while. That is, the educational policy should be determined by the needs of society, or of society as it ought to be.

For our purposes, however, we may consider that there are, by and large, two outstanding concepts of education, one materialistic—the other spiritual. One looks to what Kelman names "The Green Earth"; the other to the spirit which lies back of the universe and gives to it its meaning and validity. In the words of Dr. L. P. Jacks, "The civilization of power aims at the exploitations of the world, which is thought of as a dead or mechanical thing, existing that men may exploit it. That of culture aims at the development of man, thought of as a citizen of a universe which can be loved, enjoyed, and reverenced; education being the name of the process which leads him to love, enjoy and reverence it." That is to say, that the educational process which leads to permanent values is that which assists the individual to solve his problems of life. From our point of view, as church workers, "social efficiency" is the goal of education and of life. In fact it has become evident in the course of this discussion that education and life are coterminus—that life, to be full, free and rich, must be educative in its results. And on the other hand, education that is not a part and parcel of life is just so much wasted effort. **To live**, means to enter into life, not alone but with one's fellows and all the forces of the universe; **to be at home** in the universe. That person only is truly educated who is not a drag upon society; who, in other words, can "pull his own weight," either directly as a productive agent or indirectly by guiding, inspiring, or educating others to productive effort.

Adult education is a natural outgrowth of this developing ideal of the educative process. Some of the advocates of adult education see in it an opportunity to repair the damage of a faulty elementary educational program. Others think of adult education as being the means whereby those who are well enough equipped to meet the requirements of life as it appeared in their youth now find themselves face to face with greater needs, hence upon the foundation laid in by gone years must now be built a new or enlarged structure. The older education professed to prepare for adult life. Its failure has been twofold. It has not prepared for the present adult life, and it has altogether ignored the unknown future adult life.

The organized movement for adult education has reached its highest development in Denmark and in England. In this country the Association for Adult Education, the Y.M.C.A., and Y.W.C.A., Ford Hall in Boston, Cooper Union in New York, clubs of many sorts, public libraries, college alumni associations and colleges and universities through their extension courses are accomplishing much.

The widely attended ministers' convocations and the training schools for church school teachers are part and parcel of this development of adult education. In England, the Labor Unions have well advanced programs. The newest features in America are College Institutes at Williams and Rollins.

It is well to remember that many of the enterprises engaged in educating adults, outside of colleges with extension courses, are insecurely established and in the early stages of experiment. "But the tendency is unmistakable and of good omen. It is a symptom of America's coming of age that even a small proportion of the population begins to examine itself, to look at itself critically and to search for meanings. Men and women not of the professional intellectuals are beginning, if not to be disenchanted with the complacent philistia in which we dwell, at least to question its sanctity. They are beginning to show signs of skepticism of bigness and speed and quantity." There is evidence of a discontent with absorption in production and distribution; a disposition to question why we produce so much of what we are producing, and whether it is worth producing at all; an openness to speculation on whether the prodigious material success of America is as rich in life values as in motion and speed and a number of things.

Like any other new idea, adult education is in as great danger from over-enthusiasm as from apathy. It will grow fast enough; what is to be feared is that it will grow too fast. From its too passionate friends and advocates it must be protected. "Let us eschew, then, the locutions of seekers after utopias, fabricators of millennia, lightning-change reformists. We have donned no seven-league boots to culture. No intellectual aristocracy will be created. American civilization will not be remade in classes once a week." But if adult education proceeds slowly and undemonstratively, educating five thoroughly rather than five thousand superficially, we shall have pushed back by just so far the frontier of ignorance, advanced by just so far toward the end of attaining the good life.

Something new has emerged in American life, something that cannot be understood without recognizing that it is entirely new. "Adult education is not just the extension to the adult of the existing educational system. It is another form of education, to be judged as such. Education in this country generally connotes institutions; schools, high schools and colleges; acres of campus, costly buildings, intricate systems of administration, boards of trustees and budgets in millions; vocal and importunate alumni and thousands of students —thousands of students. Size and quantity—the usual American criteria."

By these standards, adult education is not of very serious moment. There are no buildings, and grounds, no administrative hierarchy, no budgets. Its machinery is simple, if not crude. Sometimes records are kept, more often not. As has been well said, "In practice adult education consists of a teacher, students, and a place to meet; the students may number only five or six, the teaching may be an affront to orthodox pedagogy and there is no culmination in

examinations, no credits or degrees. Not very imposing, as tested by the criteria, of our educational systems; but why should it be so tested?''

In adult education we come nearer to the modern ideal of the goal of the educational process than in any other phase of the educational program, for we are freed from the ''bread and butter'' ideal of some sorts of education, we are not held under bondage by a board of school examiners, seeking to force the expanding life of the new age into the traditional ruts of scholarship; for here we can pursue knowledge for knowledge's sake. Knowledge that can be built into the warp and fabric of living. A well known writer says, ''Adult education broadens the interests and sympathies of people, regardless of their daily occupation—or along with it. It lifts men's thought out of the monotony and drudgery which are the common lot, to free the mind from servitude and herd opinion, to train habits of judgment and of appreciation of value, to carry on the struggle for human excellence in our day and generation, to temper passion with wisdom, to dispel prejudice by better knowledge of self, to enlist all men, in the measure that they have capacity for it, in the achievement of civilization.''

At the same time the student as well as the teacher must be on guard against propaganda. The temptation to convert people to our own particular cause, movement or belief, is almost irresistible. An epidemic itch for manipulating the public has infected the whole population. Perhaps never was the business of ''selling'' ideas and interests of all sorts so common a practice or so cleverly done. Press agents, publicity experts, advertisers and propagandists have become a pest. Much of the news is ''treated'' for interests which may or may not be disclosed. Militarists, pacifists, prohibitionists, nullifiers, birth controlists, social theorists and amateur reformers insinuate themselves everywhere like crawling insects.

There is just one legitimate incentive in adult education and that is the student's desire to increase his learning. Many interests increasingly compete for his attention—home, club, radio—but if interest is aroused by the cooperative study of the facts of experience in any field, the subject will gain and hold lasting attention.

Adult education as here taken is education outside the usual formal channels for men and women engaged in the ordinary pursuits of life; or, as the effort of grown persons to go on learning while earning a living. It is not belated elementary education, that is, the education one should have got in childhood but somehow failed to get. Nor is it training for a job. Such is adult education as to purpose, method and ideals as it is slowly developing in America.

In the field of adult education, the church has a triple opportunity:

I. Support of Community movements.
II. Through its Pulpit.
III. With its own plant.

First: Support of Community Movements. The church must be in thorough sympathy with, and must understand the movement for, the education of adults. The church as an agency for social and

individual welfare has always been a leader in educational life. In the middle ages it was the church that led to the founding of the schools and for 500 years the church established and directed them. In our own land from the beginning, church men have felt an equal responsibility for maintaining the church and the school.

The development of adult education is the one great forward step for the life of the mind that has not had its origin in, and its growth directed by, the church. But though this movement is not church born, shall the church withhold its support?

As Yeaxlee says: "Where the church is not prepared or equipped to provide the leadership in this wide range of educational program, she must at least admit that without it her own task cannot be fulfilled. She must urge that adequate facilities should be provided by the community as part of its normal activity. While naturally she will endeavor to send out into this service of education, men and women possessed of spiritual power and insight, she will also be ready to recognize all truth whatever may be the voice that utters it. She will welcome as essential to the well-being and progress of her own cause, all forms of education that are sound and fruitful."

The second opportunity is through the ministry of the pulpit. Again quoting Yeaxlee: "Reliance on preaching and the didactic method has proved a considerable hindrance to the development of educational work as generally understood. Provision for the needs of the adult membership of the church has on the whole been left to the clergy, who have tried to make the sermon the vehicle of instruction as well as of inspiration. In many cases they have preached regular series or courses of sermons on specified subjects. Undoubtedly they are right in believing that preaching should be educational as well as inspirational. But the form of the sermon and the circumstances under which it is delivered render it unsuitable for the purpose of systematic education. Directly it becomes a lecture it is no longer a true sermon. While on the other hand, the preacher must not make it so thorough and detailed a treatment of his subject, so carefully balanced a statement of pros and cons, or so broad and dispassionate a survey, as to make it a good lecture. The chief defect from the purely educational point of view, is that the sermon involves almost necessarily whether consciously or otherwise, an insistence on authority. There is not in it that full and unfettered cooperation between teacher and students which adult education demands. Naturally there must be deep sympathy between the preacher and his hearers if his message is to find its intended response in them. Undoubtedly he seeks to call forth their powers of independent thought, to stimulate their imaginations and to influence their wills. 'A tutorial class,' it was said, 'consisted of thirty-one teachers and thirty-one students.' Indeed, one of the reasons why the church has not developed adult education as she might have done is that so many of her pastors and teachers have not understood the desire of the adult student to be guided and helped in his quest by somebody whose knowledge and experience are wider than his own, but emphatically to do the work for himself." Ministers are learning to follow better educational

practice in their preaching, but however this may be developed, there is a growing demand for systematic instruction. Something more is required to meet the desires and needs of adults for knowledge.

The church as a center of adult education. As has been said above, the three requirements are a teacher, students and a place to meet. The church with its plant and its congregation has all three. There are in every congregation men and women who have not stopped thinking. They still love knowledge for knowledge's sake. These should be sought out and the assistance of others who are capable enlisted. Then there are in every congregation and on the fringes of the congregation great numbers who long to know more about the world in which they live. As has been well said: "There are two or three things that must be kept in mind, namely; there is undoubtedly still a certain amount of the worship of numbers in many churches. Anything that limits a meeting to a dozen or twenty people is regarded as dull, wasteful, and even dangerous. Enthusiasm and 'a social atmosphere' are supposed to be more easily generated in larger assemblies. A good teacher is thought to be wasted upon twenty when he could be talking to two hundred. The labor of organizing ten small groups instead of one big one is considered superfluous. There is a fear lest the multiplication of small groups should foster clique-ishness." Then, too, those responsible for the general organization of a church often feel that it is wrong to spend their energies in catering to the few when they should be considering what will appeal to the many.

But if the ideal be quality rather than quantity, what a field is open to the church! Let a group begin a careful study of International Relations, not from the standpoint of propaganda, but of fact, that is, on the basis of a fact-finding inquiry. Inter-Racial Relations, Social Relations, Inter-Church Relations, Local Conditions, Control of Crime, Probation Work, Family Life, or some phase of Christian doctrine; a multitude of subjects all related directly to the church's main line of thought and interest. The main task, of course, is to enlist the interest of a few men and women of real leadership, and open for them the gate of opportunity.

Out of their stores of reading and thought, as well as of experience, they have much to bring. So, too, in many cases, have men and women who in school or university days have acquired a love of literature, art, science, even of theology, and have kept these up as a relaxation from the stress of their professional duties and studies. Much the same applies to men in business. They will often be willing to spare time and energy out of very busy lives and scanty leisure for what they regard as a serious piece of work, when they refuse, as they say, to "waste time" on running certain types of church societies or attending more or less useless meetings.

The opportunity of cooperation between the clubs and the extension courses of colleges are simply unmeasured.

But whatever plan the church uses, it must achieve more lasting results in the field of education. If the church is to have a part in determining the attitude of the people on war and peace, race, moral

conditions and the whole complex civilization of our day, that influence must be determined by accurate knowledge. Its works must be based on more than an appeal to the emotions, however necessary this may be.

It is quite evident that many churches in entering the field of adult education are assuming new and added responsibilities. But as life becomes more complex and the emotional and moral strains on individuals become more and more severe, all social agencies must enlarge their spheres of activity.

This is the ground for maintaining that religious people and organizations for the promotion of religion must concern themselves with education in all its forms and in all its content. It is often said that the business of the church is primarily to inspire men and women to worship and to practice fellowship. But it cannot stop there . It must see that they know the world in which they live, and that this knowledge is related to that which the Church has imparted. Believing in the oneness of truth, the unity of personality, and the harmony of society, it must cooperate with all truly educational agencies in the community, or its own specific work will remain incomplete, and may even be nullified. Of what good is it to stir emotions if these emotional reactions are not rationalized, and the new impulses set to work in lifting the social and moral load resting with increasing weight on mankind?

As a leading educator has written: "Let it be clearly understood that man **must** be subjected to an educative process before he can complete his developments, and this is true in like degree of none of the lower orders. In one sense it is not so much the **capacity for** education as the **necessity of** education that differentiates man from the lower animals."

Let the church take its stand firmly on this, that there is no conflict between science and religion, but always a conflict between science and ignorance, and science and superstition. Science and religion are both seeking reality that lies back of the universe. The scientist seeking the manifestation of this reality in laws and forces, and the religionist in terms of personality, two phases of the same reality. No man can sit at the eye-piece of a telescope and not believe in a supreme power.

When the church is alive to the opportunities in the field of adult education, new life and power will be felt in all its departments. Let it be known that under the hospitable roof of the church a group of ten or fifteen adults are studying together some portion of the field of knowledge, and the thinking of the whole church will be lifted to a new plane. A noteworthy example of the far reaching effect of an adult group working in a particular field is the widening influence of the Seminar on Worship in our own churches. Here is a group of fifteen working ministers, who associated themselves together to study the possibility of deepening and enriching the worship of our churches. Little publicity was given to the Seminar, but soon the fact that there was such a group became known from coast to coast. Other groups sprang up and for the last year, worship in our churches has been the most thought about subject in our denom-

ination. It has profoundly influenced our whole church thinking, and furthermore the influence is extending into many other church bodies. The secret of this profound influence is due in large measure to the fact that this group, following the best practice of adult education, entirely separated from authority, was sincerely in earnest to study the conditions and discover the possibilities. This is the true method of advance in any field of cooperative endeavor. This Seminar is not interested in promotion, but in true education in the deepest things of religion.

As far as the denomination is concerned, let it be clearly understood that any advance we make in Evangelism, Church School, Missionary Support, or in the general life of the church, will come **when, as** and **if** we are able to plan our work along truly educational lines. Our advance in the field of Evangelism these last ten years shows the possibility of a truly educational program. There is no hope in increased promotion. In some lines we are promoted to death. The educational possibilities are bright with promise of a great new day in the future.

The same thing is true with the local church. Let a group really study some aspect of Christian thinking, and the entire spiritual life of the church will be changed, the preaching will be freshened, and a new note of confidence and assurance will be put into the life of the church.

The church has an unexampled opportunity. Not in following the crowds, but in real leadership of the masses. Progress does not come from mass movement, but in individualized learning is the hope of the new day. Let us not neglect the day of our visitation! Let us use the studies made by these Commissions, let us encourage other groups to pioneer in their fields and by encouraging the people of our churches to know for themselves the truth which underlies the statements presented to them for their acceptance.

The door is wide open—blessed be the church that enters in.

MEMBERS OF THE COUNCIL

EX OFFICIIS:

Rev. Charles Emerson Burton, D.D., Secretary
Dr. Edwin G. Warner, Treasurer

Numerals in parentheses indicate the number of delegates to which the electing body is entitled.

An asterisk (*) after a name indicates that the delegate's term expires with the opening of the meeting in 1931, other terms expire with the opening of the meeting in 1933.

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Congregational Conference (Colored) (2)
District Associations:
First (1)
Second (1) Rev. Paul E. West* (absent).
Third (1) Mr. L. C. Farley* (absent).

Congregational Conference (White) (2) Rev. C. P. Lunsford* (absent)
District Associations:
Bear Creek (1)
Central (1) Rev. E. W. Butler* (absent)
Northern (1) Rev. M. D. Morgan (absent)
Southern (1) Rev. Neil McQuarrie*

ARIZONA

Congregational Conference (3) Rev. Charles M. Calderwood; Rev. T. O. Douglass; Mrs. George A. Andrews (absent).

CALIFORNIA

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Southern Congregational Conference (6) Rev. Roy H. Campbell*; Mrs. James D. Eaton*; Rev. H. K. Booth; Mrs. H. A. Davies; Rev. James H. Lash; Mrs. John B. Toomay.
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Farmington Valley (2) Judge Epaphroditus Peck*; Rev. William Berriman.
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Hartford East (1) Rev. Watson Woodruff.
Litchfield Northeast (1) Rev. Arthur W. Bailey*.
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Litchfield South (2) Mrs. Robert Hueston; Rev. Robert Hueston.
Middlesex (1) Rev. Herbert D. Rollason*.
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North (1) Rev. Lewis H. Keller* (absent).
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District Associations:
Iberia (1) Rev. R. V. Sims (absent).
New Orleans (1) Rev. J. P. O'Brien.
Thibodaux (1) Rev. H. H. Dunn (absent).

MAINE

Congregational Conference (4) Mrs. Marion J. Bradshaw; Mrs. Moses Burpee; Mr. Moses Burpee; Rev. Morris H. Turk.
District Associations:
Aroostook (2) Rev. R. W. Roundy*; Rev. Christian Groezinger.
Cumberland (2) Mrs. C. D. Plomer*; Rev. J. E. Aikins.

Cumberland North (2) Mrs. Raymond Morgan; Miss Cora F. Stone.
Franklin (1) Rev. C. Donald Plomer.
Hancock (2) Rev. Arthur E. Wilson, Mrs. A. E. Wilson.
Kennebec (1) Mrs. Wilbur I. Bull*.
Lincoln (2) Rev. W. S. Rounds*; Rev. Allan Constantine.
Oxford (2) Rev. Rensel H. Colby; Rev. Raymond Morgan.
Penobscot (2) Prof. Marion J. Bradshaw*; Rev. Arthur M. Little (absent).
Piscataquis (1) Mrs. Mary L. Gilman.
Somerset (1) Mrs. Leon E. Grubaugh.
Union (1) Rev. Wilbur I. Bull.
Waldo (1) Mrs. Mary L. Thompson.
Washington (2) Rev. T. J. W. Cornish; Mrs. T. J. W. Cornish.
York (2) Rev. L. E. Grubaugh*; Rev. G. Elmer Mossman.

MASSACHUSETTS

Congregational Conference (32) Mrs. Frank Atkinson*; Mr. Rolfe Cobleigh*; Rev. Arthur M. Ellis*; Rev. M. S. Farren*; Mrs. Elbert A. Harvey*; Mr. Elbert A. Harvey*; Rev. John A. Hawley*; Rev. Winfield S. Holland*; Rev. Douglas Horton*; Mrs. Theodore B. Lathrop*; Mrs. F. A. MacDonald*; Mrs. R. B. Marean*; Mrs. William B. Oliver*; Rev. J. B. Parry*; Rev. John Reid*; Miss Rachel P. Snow*; Mrs. M. F. Allbright; Mrs. Mabel S. Badger; Rev. Vaughan Dabney; Mr. H. S. Davis; Rev. Horace F. Holton; Rev. Theodore B. Lathrop; Mrs. Frank B. McAllister; Mrs. C. A. McKay; Rev. Frederick H. Page; Mrs. Frederick H. Page; Mrs. Edwin B. Robinson; Miss Margaret Slattery; Rev. Russell H. Stafford; Miss Bertha L. Sargent; Mr. Samuel Usher; Mrs. John C. Wightman.

District Associations:

Andover (2) Rev. Hugh Penney; Rev. Alfred C. Church.
Barnstable (2) Rev. Philo G. Noon; Rev. L. S. Nightwine (abs.).
Berkshire North (2) Rev. Ralph M. Timberlake*; Mrs. G. W. Andrews.
Berkshire South (3) Mrs. C. T. Chase*; Rev. C. T. Chase; Rev. Watson Wordsworth.
Brookfield (2) Rev. Charles M. Crooks; Rev. Edward U. Cowles.
Essex North (2) Rev. E. L. Baker*; Mrs. C. A. Ellis.
Essex South (4) Rev. George W. Owen*; Rev. Clinton A. Ferguson*; Rev. C. B. McDuffee; Rev. Albert V. House.
Franklin (3) Rev. C. L. Stevens*; Rev. W. S. Anderson*; Rev. C. E. Hayward (absent).
Hampden (5) Hon. George D. Chamberlain*; Rev. Claude A. McKay*; Rev. O. T. Fletcher; Mrs. T. H. Kenworthy; Rev. E. B. Robinson.
Mendon (1) Rev. Archibald Cullens*.
Middlesex South (2) Rev. E. C. Whiting; Rev. S. R. Fisher.
Middlesex Union (3) Rev. A. J. Covell* (sub.); Mrs. Eugene Lowe; Rev. Judson L. Cross*.
Pilgrim (5) Rev. E. H. Gibson; Rev. J. Caleb Justice; Rev. Fred V. Stanley*; Mrs. Fred V. Stanley.
Old Colony (2) Rev. J. P. Garfield; Mrs. John D. Waldron (abs.).
Suffolk North (2) Rev. Thomas B. Bitler*; Mrs. Stephen C. Lang.
Suffolk South (3) Rev. C. W. Dunham*; Rev. Eric I. Lindh*; Mr. William W. Lewis.
Suffolk West (3) Rev. S. W. Anthony*; Rev. J. C. MacDonald; Rev. H. W. Kimball.
Taunton (2) Rev. Eber E. Craig*; Rev. C. L. Holton.
United Hampshire (3) Rev. John W. Darr (absent); Rev. Jesse G. Nichols; Rev. George L. Thurlow.
Woburn (3) Rev. Roy L. Minich*; Mr. Herman W. Parker; Rev. John E. Whitley.
Worcester Central (3) Rev. F. A. MacDonald*; Mrs. Edward F. Mann*; Rev. E. W. Phillips.
Worcester North (2) Mrs. William Fryling; Rev. William Fryling.
Worcester South (2) Mr. Frank W. Forbes*; Rev. Lyndon S. Beardslee.

MICHIGAN

Congregational Conference (9) Mrs. H. V. Collins*; Rev. John C. Young*; Rev. E. W. Bishop; Mrs. C. J. Chandler; Mr. E. C. Edmunds; Mrs. Edward H. Eichelzer; Mrs. Ida Elson; Rev. J. W. Sutherland; Rev. J. W. G. Ward.

District Associations:
Cheboygan (2) Rev. Lawrence Horning; Mr. John Yuill.
Detroit (3) Rev. F. C. Ellis*; Rev. Chester B. Emerson; Dr. William P. Mowry.
Eastern (2) Rev. Jonathan Turner*; Rev. James M. Turner.
Genesee (1) Rev. J. T. Jones.
Gladstone (1) Rev. Harold Heafield.
Grand Rapids (3) Rev. S. J. Paull*; Rev. E. A. Cook; Mrs. A. S. Cornell.
Grand Traverse (2) Rev. L. B. Hardy; Mrs. William Love.
Jackson (2) Rev. A. R. Brown*; Mrs. Victor F. Brown*.
Kalamazoo (3) Rev. S. E. Kelley*; Rev. George C. Horst; Rev. Gordon C. Speer.
Lake Superior (1) Rev. James R. Cullen.
Lansing (3) Rev. Ray T. Caldwell*; Rev. A. E. Vestling*; Mrs. St. Clare Parsons.
Muskegon (2) Mr. W. E. Dyer; Rev. H. W. Moody.
Saginaw (1) Rev. C. E. Peterson*.
Sault Ste. Marie (1) Mr. W. R. Gilbert.
Southern (2) Mrs. Hazel Barnhard*; Rev. Norman G. Woon.

MINNESOTA

Congregational Conference (5) Rev. Walter Beach*; Rev. Noble S. Elderkin; Mrs. L. Headley; Mr. H. L. Robinson; Mrs. S. C. Schmidt (abs.).
District Associations:
Central (2) Rev. Paul J. Bockoven*; Mrs. Paul J. Bockoven (abs.)
Duluth (2) Mr. E. L. Kimball*; Rev. W. E. Hammond.
Minneapolis (4) Rev. F. D. White*; Rev. Clair E. Ames; Rev. O. W. Low (absent); Rev. A. E. Parsons.
Minnesota Valley (2) Rev. O. A. Barnes* (absent); Rev. F. H. Bergman* (absent).
Northern Pacific (3) Rev. A. K. Voss*; Dr. W. W. Will* (absent); Rev. J. E. Jansen.
Rainy River (1) Rev. A. W. Mac Neill* (absent).
St. Paul (2) Rev. J. R. Simonds*; Rev. A. H. Gilmore.
Southeastern (2) Rev. D. R. Martin*; Mr. H. J. Jager.
Southwestern (2) Rev. T. W. Barbour; Rev. C. H. Yettru.

MISSISSIPPI

Congregational Conference (3)

MISSOURI

Congregational Conference (2) Rev. Ada S. Anderson; Mr. H. M. Pflager.
District Associations:
Kansas City (1) Rev. Dwight Bradley*.
Kidder (1) Mr. C. F. Riddings.
Springfield (2) Mrs. B. F. Finkel*; Rev. Fred G. Wangelin.
St. Louis (2) Rev. G. Bryant; Rev. Jay T. Stocking.

MONTANA

Congregational Conference (2) Rev. J. R. Hahn; Mrs. N. E. Hannant.
District Associations:
German (1)
Musselshell (1)
Northeastern (2) Rev. Raymond B. Walker*; Rev. O. Pavery* (sub.).
Southeastern (2) Mrs. Clyde Erther (absent); Rev. H. Roy Phillippi (absent).
Western (2) Rev. P. W. Dierberger*; Mrs. G. J. Powell.
Yellowstone (3) Rev. Samuel R. McCarthy*; Rev. I. L. Cory; Rev. Gregory J. Powell.

NEBRASKA

Congregational Conference (4) Rev. W. A. Tyler*; Mrs. A. W. Clark; Rev. A. A. Cressman; Mrs. H. W. Orr.
District Associations:
Blue Valley (2) Rev. David Tudor*; Mr. T. M. Wright.
Elkhorn Valley (3) Rev. W. S. Rowden*; Mrs. W. S. Rowden; Rev. E. Merle Adams.
Frontier (1) Rev. F. J. Tressidder*.
German (2) Rev. E. P. Inglis*; Mrs. W. A. Tyler*.
Lincoln (2) Mr. T. A. Williams*; Rev. W. C. Rundin.
Loup Valley (1) Rev. John B. Houser*.

Northwestern (1) Rev. P. J. Thiel.
Omaha (2) Rev. Oliver M. Adams; Rev. Frank G. Smith*.
Republican Valley (2) Rev. H. E. Tweedy*; Mrs. J. H. Beitel.

NEW HAMPSHIRE

Congregational Conference (4) Mrs. James W. Bixler*; Rev. James W. Bixler; Mrs. Helen R. Thayer; Mr. Mitchell Ward.
District Associations:
Cheshire (2) Miss Mary E. Stearns*; Rev. William T. Knapp.
Coos & Essex (1) Rev. Henry C. Stallard.
Grafton-Orange (2) Rev. William H. Spence*; Rev. J. J. Hutchinson.
Hillsboro (4) Mrs. W. T. Knapp*; Rev. Stoddard Lane*; Mr. W. C. Heath; Rev. Earl F. Nauss.
Merrimac (4) Mrs. Charles Brewster*; Rev. Charles N. Davie; Mr. Harry B. Preston; Rev. E. R. Stearns.
Rockingham (3) Rev. Arthur Rouner*; Rev. Herbert Walker*; Rev. David L. Kebbe.
Strafford (2) Rev. James W. Newton; Rev. James H. Potter.
Sullivan (1) Rev. Herbert H. Knight*.

NEW JERSEY

Middle Atlantic Conference (4) Mrs. G. I. Babcock*; Rev. Kyle Booth*; Mr. Robert Johnston; Rev. Jason N. Pierce.
District Associations:
New Jersey (5) Mrs. F. A. Coombs*; Rev. George P. Eastman*; Rev. Robert C. Falconer*; Mrs. D. E. Brown; Mr. Lucius A. Eastman (absent).
Washington (2) Mr. Norton M. Little*; Rev. Moses R. Lovell*.

NEW MEXICO

Congregational Conference (3) Rev. J. H. Heald* (absent); Rev. Otto J. Scheibe (absent).

NEW YORK

Congregational Conference (14) Rev. Robert Bruce*; Rev. John L. Clark*; Rev. H. H. Deck*; Mrs. William James*; Mrs. J. B. Kettle*; Miss Pearl King*; Mrs. Robert B. St. John*; Mr. Robert B. St. John*; Rev. Joseph B. Kettle; Mrs. E. W. Peet; Mr. Fred B. Smith; Dr. Edwin G. Warner; Mrs. Edwin G. Warner; Mrs. Mary D. White.
District Associations:
Black River and St. Lawrence (3) Rev. William W. Schumaker; Rev. John E. Sweet (absent); Rev. George W. Taft.
Essex (2) Rev. A. P. Manwell*; Rev. H. W. Johnson*.
Hudson River (2) Rev. A. Elwood Corning*; Rev. George W. Pender.
New York City (7) Rev. J. L. Kilbon*; Rev. G. M. Miller*; Mrs. Daniel C. Turner*; Rev. Warren W. Pickett; Rev. Walter H. Rollins; Mr. Charles H. Seaver; Mrs. E. M. Van Cleve.
Suffolk (1) Rev. Edward A. Northrop*.
Union (9) Rev. John W. Davies; Rev. Dowie G. DeBoer; Rev. William T. Edds (sub.); Rev. Joseph Goodrich; Rev. Carl A. Kallgren; Rev. J. C. Luke; Mrs. Burton Michaels; Rev. Darrell J. Westlake; Rev. Evan R. Williams.
Welsh (1) Rev. R. W. Hughes.
Western (6) Rev. S. O. B. Johnson* (absent); Rev. A. E. Randell*; Rev. Lewis G. Rogers*; Rev. John G. Snyder*; Rev. E. W. Hargrave; Rev. John M. Turner.

NORTH CAROLINA

Congregational Conference (Colored) (2) Rev. G. J. Thomas*.
District Associations:
Central (1) Rev. H. D. Smith (absent).
Northern (1) Rev. H. R. Walden.
Southern (1) J. W. Groves, Jr.
Western (1)

Conference of the Carolinas (White) (3) Rev. George N. Edwards; Rev. Fred P. Ensminger; Rev. J. Edward Kirbye.

NORTH DAKOTA

Congregational Conference (2) Mrs. A. C. Hacke*; Rev. A. C. Hacke*.
District Associations:
Dickinson (2) Rev. W. H. Ashley*; Rev. R. V. Conrad*.
Drake (1) Rev. John Roberts.

Fargo (2) Rev. R. A. Beard*; Rev. J. G. Dickey*.
German (5) Mrs. R. A. Beard*; Rev. H. W. Case* (absent); Rollo Jones*; Mrs. E. E. Keedy*; Henry Wolf Chief* (sub.).
Grand Forks (2) Rev. C. L. Covell*.
Jamestown (3) Rev. W. P. Kelts; Rev. C. H. Phillips; Rev. J. G. Ross*.
Minot (2) Rev. E. E. Keedy.
Southwest (1) Rev. A. E. Prior* (absent).
Wahpeton (1) Rev. G. R. McKeith*.

OHIO

Congregational Conference (10) Rev. N. W. Bates*; Rev. Roy E. Bowers*; Rev. Fred L. Hall*; Mrs. H. H. Hosford*; Miss Alice Little*; Mrs. W. H. Whitney*; Mr. W. B. Davis; Rev. H. K. Eversull; Mrs. Marion B. Fiske; Mrs. H. V. Morse.
District Associations:
Central (1) Rev. Walter N. James.
Central North (2) Rev. Ralph P. Claggett*; Rev. Harry Trust.
Central South (1) Rev. John T. Williams.
Cleveland (3) Rev. John G. Hindley*; Rev. Roscoe Kedzie; Rev. A. J. Moncol.
Eastern (1) Rev. E. S. Jenkins.
Grand River (2) Rev. Edwin R. Carter; Rev. Ora A. Price.
Marietta (1) Mr. W. W. Mills.
Medina (2) Rev. Charles W. Recard; Miss Elizabeth Rich.
Miami (1) Rev. Robert Stemme.
Plymouth Rock (2) Rev. Harlan P. Metcalf; Rev. Wilmot E. Stevens.
Puritan (3) Rev. J. B. Jones*; Rev. Payson L. Curtiss; Rev. W. H. Morton.
Toledo (2) Mr. E. L. Briggs*; Rev. John L. Keedy.

OKLAHOMA

Congregational Conference (2) Rev. Frank M. Sheldon*; Mrs. George Thomas.
District Associations:
Colored (1)
Eastern (1) Rev. L. J. Marsh*.
Northwestern (1) Rev. R. T. Bridge.
Southwest (1) Rev. A. M. Wallock.

OREGON

Congregational Conference (2) Mrs. T. A. Dungan; Rev. George N. Magwood.
District Associations:
East Williamette (3) Mrs. G. N. Magwood*; Rev. D. E. Nourse.
Mid Columbia (1) Rev. T. Arthur Dungan*.
Portland (2) Rev. C. H. Harrison; Mrs. C. H. Harrison.
West Williamette (1) Rev. H. L. Bates.

PENNSYLVANIA

Congregational Conference (4) Rev. Reed F. Landis*; Mrs. A. D. Upton*; Rev. James R. Clinton; Mrs. John R. Thomas (absent).
District Associations:
Northwestern (1) Rev. T. Aird Moffat*.
Philadelphia (1) Rev. Harry W. Myers, Jr.*.
Pittsburgh (1) Rev. John R. Thomas*.
Welsh Eastern (2) Rev. Griffith Evans* (absent); Rev. Enoch Hughes.
Wyoming (3) Mr. B. M. Arthur; Rev. John H. Hyde; Rev. A. D. Upton.

PORTO RICO

Congregational Conference (1) Rev. Florencio Saez.

RHODE ISLAND

Congregational Conference (5) Mrs. Charles E. Blake*; Rev. Henry H. Guernsey*; Mr. C. F. Hunt; Mrs. J. W. Little; Rev. M. Raymond Plumb.

SOUTH DAKOTA

Congregational Conference (4) Mr. L. O. Gingerich; Mrs. Ruby R. Jackson; Rev. Samuel W. Keck; Mrs. David J. Perrin.

District Associations:
Black Hills (3) Rev. William F. Ireland*; Mrs. William F. Ireland; Rev. Ralph S. Huffer.
Central (3) Rev. L. V. Bennett; Rev. A. S. Carlson; Rev. Glen Lindley*.
Dakota (2) Rev. George Williams; Mrs. Rebecca Frazier (abs.).
German (4) Rev. H. C. Crellin*; Prof. J. L. Hirning*; Rev. John Rothenberger*; Rev. Otto J. Tiede.
Northern (3) Rev. H. C. Juell; Rev. A. A. Nelson; Mrs. J. H. Selmser.
Northwestern (1) Rev. F. W. Bruins*.
Rosebud (1) Rev. L. E. Camfield.
South Central (1)
Yankton (2) Rev. P. A. Sharpe*; Rev. H. H. Lindeman.

TENNESSEE

Congregational Conference (White) (4) Mrs. A. R. Rucks; Mr. A. R. Rucks; Rev. C. Rexford Raymond; Mrs. Robert A. George.
Congregational Conference (Colored) (3) Rev. A. L. DeMond.

TEXAS

Congregational Conference (White) (2) Mrs. C. A. Couch; Rev. J. Lloyd Smith.
District Associations:
Panhandle (1) Rev. Robert Allingham*.
Texas (1) Rev. Max Strang.

Congregational Conference (Colored) (2) Mrs. William L. Cash; Rev. B. F. White.
District Associations:
Dallas (1) Rev. W. L. Cash.
Houston (1) Rev. J. I. Donaldson.

UTAH

Congregational Conference (3) Rev. E. Bachelder*; Rev. Arthur L. Rice; Mrs. Everett Bachelder.

VERMONT

Congregational Conference (4) Rev. C. A. Adams; Mrs. C. A. Adams; Mrs. H. W. Blodgett; Rev. Charles N. St. John*.
District Associations:
Addison County (1) Rev. John Irons*.
Bennington (1) Rev. Stanley Cummings.
Caledonia County (2) Mr. E. H. Cowles; Rev. George A. Neeld*.
Chittenden County (2) H. D. Burnham; Rev. Wm. F. Frazier*.
Franklin and Grand Isle (1) Rev. W. C. Clark.
Lamoille (1) Mrs. Ernest H. Cowles*.
Orange (1) Rev. F. Wilson Day (absent).
Orleans (2) Rev. Herbert Wells*; Mrs. George A. Neeld* (sub.).
Rutland (2) Rev. E. C. Boynton*; Rev. C. C. Claris.
Union (1) Mrs. William F. Frazier*.
Washington (2) Rev. E. LeRoy Rice.
Windham (2) Rev. W. R. Blackmer; Rev. Wesley E. Page.
Windsor (2) Rev. Herbert H. Hines* (absent); Mr. C. P. Tarbell* (absent).

VIRGINIA

See New Jersey—Middle Atlantic Conference.

WASHINGTON

Congregational Conference (4) Rev. L. O. Baird*; Rev. C. H. Burdick*; Mrs. I. L. McLaren; Mrs. W. R. Steininger*.
District Associations:
Columbia River (1) Rev. Charles H. Nellor.
Eastern Washington and Northern Idaho (6) Mr. J. Fink Giboney*; Mrs. J. Fink Giboney*; Rev. J. F. Fryer; Mrs. J. F. Fryer; Rev. Joel Harper; Rev. Everett R. Hunt.
Northwestern (2) Rev. R. K. Anderson*; Rev. C. L. Williams*.
Pacific German (1) Miss Jannetta Knowlton*.
Seattle (4) Rev. Fred W. Shorter*; Rev. Edward L. Smith*; Rev. L. Wendell Fifield; Rev. W. R. Steininger.
Tacoma (2) Rev. Harry Meyer*; Mr. Arthur Johnson*.
Walla Walla (1) Rev. T. K. Vogler.
Yakima (1) Rev. H. N. Dukes.

WISCONSIN

Congregational Conference (8) Rev. Robbins W. Barstow*; Rev. Theodore R. Faville*; Rev. Marvin R. Brandt; Mrs. R. C. Chapin; Mrs. C. V. Hibbard; Mrs. Helen J. Lavis; Mrs. O. L. Robinson; Rev. Frank J. Scribner.

District Associations:

Beloit (2) Rev. H. A. Studebaker*; Judge A. E. Matheson.
Eau Clair (2) Rev. O. L. Robinson; Rev. Stewart H. Smith.
La Crosse (2) Rev. C. L. Mears*; Rev. John Lambrecht.
Madison (3) Rev. William B. Jones; Rev. Joseph S. Morris (absent); Rev. L. C. Partch.
Milwaukee (2) Rev. Walter E. Schilling*; Rev. Harding R. Hogan.
Northeastern (3) Mrs. Ernest E. Morrill*; Rev. Ernest E. Morrill*; Rev. Jacob Spoolman.
Superior (2) Rev. R. E. Bayes; Rev. Earle A. Munger.
Winnebago (4) Rev. H. P. Freeling*; Mr. S. M. Pedrick*; Rev. A. L. McClelland; Rev. J. Merle Stevens.

WYOMING

Congregational Conference (2) Rev. John C. Blackman* (absent).

District Associations:

Central (1) Rev. S. H. Herbert* (absent).
Northern (1) Rev. George Winters.
Southern (1) Miss Bertha E. Hobbs* (absent).

Evangelical Protestant Conference (2) Rev. C. F. O. Schmidt.

District Associations:

Cincinnati (1) Rev. C. F. O. Schmidt.
Pittsburgh (1) Mr. George S. Treusch.

HONORARY MEMBERS

Former Moderators and Assistant Moderators: Rev. William E. Barton, Massachusetts; Rev. Charles W. Burton, Illinois; Rev. Nehemiah Boynton, Massachusetts; Rev. Dan F. Bradley, Ohio; Rev. Charles R. Brown, Connecticut; Rev. Ozora S. Davis, Illinois; Rev. William H. Day, Connecticut; Rev. A. C. Garner, New York; Mr. Frank J. Harwood, Wisconsin; Hon. T. C. MacMillan, Illinois; Mrs. E. A. Osbornson, Illinois; Rev. R. H. Potter, Connecticut; Rev. H. H. Proctor, New York; Mr. Hermann F. Ruoff, Pennsylvania.

Delegates from Seminaries and Colleges: Rev. W. F. Bohn, Oberlin College; Rev. Irving Maurer, Beloit College; Dr. W. W. Rockwell, Union Theological Seminary; Pres. George W. Nash, Yankton College.

CORRESPONDING MEMBERS, 1929

State Superintendents who are not delegates: Rev. Frederick L. Fagley, New York; Rev. William E. Gilroy, Massachusetts; Mr. Ralph Cobleigh, Massachusetts; Rev. Herbert D. Rugg, New York; Rabbi Leo M. Franklin; Dr. Alvin Magary; Dr. Edgar Dewitt Jones; Rev. William R. Kinder; Dr. Merton S. Rice; Rev. John van Schaick; and the following members of the Christian Church: Rev. F. G. Coffin; Rev. Warren H. Denison; Rev. W. P. Minton; Rev. A. W. Sparks; Mr. Harvey E. Sims; Rev. McD. Howsare; Rev. Frank H. Peters; Rev. L. E. Smith; Mr. Herman Eldredge; Rev. Roy C. Helfenstein; Rev. Clarence Defur; Rev. John M. Williams; Rev. A. G. Caris; Rev. Martyn Summerbell; Rev. Raymond G. Clark; Mrs. Athella M. Howsare; Rev. Jesse M. Kauffman; Mrs. Alice V. Morrill; Rev. Omer S. Thomas; Rev. W. J. Young; Rev. George W. Morrow; Rev. A. E. Kemp; Rev. L. E. Dull.

SUMMARY

Number of delegates that conferences and associations are entitled to according to reports received from registrars	775
Secretary and Treasury, ex officiis	2
Number of delegates recorded, including absentees	721
Lay Delegates: Men, 66; Women, 165; Total	231
Clerical Delegates	444
Number present	675

MINUTES

TUESDAY, MAY 28, 1929

AFTERNOON SESSION

The Twenty-third Regular Meeting of the National Council of Congregational Churches of the United States was called to order by the Moderator, Rev. Ozora Stearns Davis, at 2 P. M. Tuesday, May 28th, 1929, in the North Woodward Congregational Church, Detroit, Michigan.

The Moderator called to the platform all past Moderators and Associate Moderators, who were present and the following responded: Ex-Moderators, Rev. Charles R. Brown, Rev. Nehemiah Boynton, Rev. William Horace Day, Mr. Thomas C. MacMillan and Mr. Frank J. Harwood; Associate Moderator, Hon. William E. Sweet; former Associate Moderator, Rev. Dan F. Bradley, and Ex-Assistant Moderators, Rev. H. H. Proctor and Rev. W. L. Cash.

The devotions were conducted by the Rev. William Horace Day of Bridgeport, Conn. The call to worship was followed by the hymn "Holy, Holy, Holy, Lord God Almighty," and by the Invocation. The Scripture lesson was read from Acts 1:4-8; 2:1-4 and was followed by prayer of supplication and intercession, closing with the Lord's Prayer, by the Council.

The Committee on Credentials reported that a quorum was present and that therefore the Council was prepared to proceed with its business.

Election of Moderators

The nominations for Moderator were the Hon. Wm. E. Sweet and Mr. Fred B. Smith. Mr. Sweet withdrew his name and moved that the Secretary cast the unanimous ballot for Mr. Smith. It was so cast.

The nomination for Associate Moderator was Mr. Franklin Warner, who on motion was elected by unanimous ballot.

The Executive Committee recommended that the number of Assistant Moderators be not more than three. The Council adopted the recommendation.

The nominations for Assistant Moderator were the Rev. H. S. Barnwell and Mrs. Albert J. Lyman. On motion they were unanimously elected.

Moderator-elect Mr. Fred B. Smith and Associate Moderator Mr. Franklin Warner, were escorted to the platform. After a brief expression of appreciation by Mr. Smith, Mr. Warner was introduced after which the Moderator led the Council in prayer.

The Nominating Committee presented as assistants to the Secretary the names of Rev. R. O. Ficken, Rev. C. C. Burger, and Rev. Ansel E. Johnson, who were elected.

Secretary Burton presented the following items of business and it was VOTED: That the program for the twenty-third meeting of the National Council of Congregational Churches, as prepared by the Executive Committee, printed and in the hands of the delegates, be approved for the general guidance of the Council, subject to necessary changes ordered by the Council on recommendation of the Business Committee;

That when reports and recommendations are duly made by regularly constituted commissions or committees, such presentation shall be regarded as equivalent to a motion from the floor and its support without waiting for further formal motion;

That communications to the Council in the hands of the Secretary be referred to the Business Committee for consideration and recommendation;

That the rules of Order contained in Barton's "Congregational Manual" constitute the parliamentary rules for this meeting.

Recommendations of the Executive Committee

Upon recommendation of the Executive Committee it was voted:

1. That the following persons be elected corresponding members for the current meeting: State Superintendents who are not delegates, Rev. Frederick L. Fagley, Rev. William E. Gilroy, Mr. Rolfe Cobleigh, Rev. Herbert D. Rugg, and the following members of the Christian Church: Rev. F. G. Coffin, D.D., Convention President; Rev. Warren H. Denison, D.D., Convention Secretary; Rev. W. P. Minton, D.D., Secretary Foreign Missions; Rev. H. M. Hainer, President Home Mission Board; Rev. A. W. Sparks, Secretary Home Missions; Mr. Harvey E. Sims, Secretary Publications; Rev. McD. Howsare, D.D., Secretary Evangelism and Life Service; Rev. Frank H. Peters, D.D., Commission on Christian Unity; Rev. L. E. Smith, D.D., President Southern Convention, Mr. Hermon Eldredge, Managing Editor Herald of Gospel Liberty; Rev. Roy C. Helfenstein, D.D., Commission on Christian Unity; Rev. Clarence Defur, D.D., President Western Convention; Rev. John M. Williams, President Metropolitan Convention; Rev. A. G. Caris, D.D., President Defiance College; Rev. Martyn Summerbell, D.D., President Palmer Institute-Starkey Seminary; Mr. W. A. Harper, LL.D., Christian Education Secretary, Elon College; President S. L. Beougher, Piedmont Junior College, Wadley, Ala.; Rev. Raymond G. Clark, Member Board of Education; Mrs. Athella M. Howsare, President Woman's Mission Board; Rev. Jesse M. Kauffman, Field Secretary Western Convention; Rev. Omer S. Thomas, D.D., Member Board of Evangelism; Rev. W. J. Young, Secretary Christian Publishing Association; Rev. George W. Morrow, D.D., National Lecturer Anti-Saloon League; Rev. A. E. Kemp, D. D., Member Board of Publications; Rev. L. E. Dull, President Michigan Conference.

2. That in computing the distances traveled, for the distribution of the mileage fund, such distance shall not include travel on free transportation furnished by the railroads.

The Associate Secretary of the Council, the Rev. F. L. Fagley, D.D., gave an address on "The Church's Opportunity in the Field of Adult Education."

Inter-Church Relations

The Commission on Inter-Church Relations reported through its Chairman, the Rev. Frank K. Sanders, D.D. The report included proposals for union with the General Convention of the Christian Church as found on pages 76 to 81.

In addition to the report the following suggestions were made for the further procedure with reference to union with the Christian Churches:

1. That the Business Committee set apart as much time as it can spare for free discussion of the Plan during the business sessions of the Council.

2. That the Business Committee sanction the holding of public hearings in the auditorium at 1.30 P. M. beginning on Wednesday. Some of its members will be prepared to discuss questions relating to the merger.

3. That full use be made of the sectional meeting on Monday, June 3rd already planned for the leisurely discussion of the Plan.

4. That anyone at anytime who has a question in mind reduce it to writing and leave it at the desk of the Recording Secretary. Provision will be made for its answer either in the Daily Bulletin or at a hearing.

5. That a member of the Commission will be found in Room 8 of the Gallery for the half hour preceding each morning session, ready to discuss the merger with any inquirer.

Upon recommendation of the Business Committee the suggestions for procedure of the Commission on Inter-Church Relations were adopted by the Council.

Further recommendations of the Business Committee were adopted as follows:

1. That a Committee on Resolutions be nominated by the Nominating Committee.

2. Relative to the Report of the Commission on Inter-Church Relations the Business Committee recommends the following procedure:

(a) That following the presentation by Chairman Sanders of the Report of the Commission, he be authorized to ask several men to speak briefly concerning the attitude of the Home Boards, the Foreign Board, the Council and the Christian Churches.

(b) That if any time remains in the afternoon session of Tuesday, May 28th, the Chairman be permitted to propose a resolution to be openly discussed.

(c) That as much time as can be spared, be set apart for discussion of sections of the Plan of Union at the regular business sessions of Thursday, Saturday, Monday and if necessary Tuesday.

3. That the Business Committee be authorized to send the greeting of the National Council to the General Assembly of the Presbyterian Church, U. S. A., which is meeting in St. Paul.

Elections

The Committee on Nominations presented the following names for the Committee on Resolutions:

Rev. N. S. Elderkin ..... Minnesota
Rev. Harry Kimball ..... Massachusetts
Rev. C. A. Voss ..... Pennsylvania
Mr. E. G. Warner ..... New York
Mr. H. S. Gilbert ..... Oregon

Inter-Church Relations

The Chairman of the Commission on Inter-Church Relations presented a resolution for later action as follows:

VOTED: That Section I, paragraphs 1 and 2, and Sections II and III, of the plan of Union between the National Council of the Congregational Churches and the General Convention of the Christian Church, as presented by the Commission on Inter-Church Relations and amended by the Council, be approved and adopted, subject to concurrent action by the General Convention of the Christian Church.

Preparatory to action at a later session the Chairman of the Commission called upon Dr. William Horace Day to speak for the Home Board, Dr. Horace F. Holton for the American Board, and Secretary C. E. Burton for the National Council, after which the question was thrown open for general discussion.

The session adjourned at 5:00 P. M.

EVENING SESSION, MAY 28

The Council was called to order by the Moderator who announced the following program:

7:30 P. M. Devotions, Rev. Theodore M. Shipherd, D.D., Scarsdale, N. Y.

Presentation of gavel from timbers in the foundation of the old fort at Detroit, by Rev. Chester B. Emerson, D.D.

Address of Welcome: Rev. J. W. G. Ward, D.D.

Response by the Moderator: Dr. Fred B. Smith.

Music by the Choir of the North Woodward Congregational Church.

Address by the retiring Moderator: Rev. Ozora Stearns Davis, D.D., "Life Giving Convictions."

Music by the Choir.

Address of the retiring Associate Moderator: Hon. William E. Sweet, "The Church and World Peace."

Adjournment.

WEDNESDAY, MAY 29, 1929

The entire day was given to the meetings of the Home Board on the general theme of "Building a Christian America." Full minutes of these meetings are recorded in the minutes of the Missionary Societies.

THURSDAY, MAY 30, 1929

MORNING SESSION, MAY 30

9:00 A. M. The Council was called to order by the Moderator and united in singing "America." Rev. Charles C. Burger led the Council in prayer.

Upon presentation by the Business Committee the following recommendations were adopted seriatim:

1. That approval of the minutes be referred to the Executive Committee.
2. That the question of printing speeches be referred to the Executive Committee with power.
3. That the report of the Committee on Broadcasting which is set for Saturday morning be made Thursday morning.
4. That twenty minutes be given Saturday morning for invitations for the next meeting of the Council. After the invitations are made a vote calling for an expression of opinion as to place shall be taken.
5. That a delegation be appointed by the Nominating Committee to represent the National Council at the Tercentenary of the Massachusetts Bay Colony which occurs next year.

Recommendations of the Executive Committee

The following recommendations of the Executive Committee were VOTED:

1. That a temporary commission on church attendance, to head up in Boston, be appointed.
2. That the following pastors of nearby churches be invited to sit as corresponding members: Rabbi Leo M. Franklin, Temple Beth El; Dr. Alvin Magary, Woodward Ave. Presbyterian; Dr. Edgar Dewitt Jones, Central Christian Church (Disciples); Rev. Wm. R. Kinder, St. Joseph's Episcopal; Dr. Merton S. Rice, Metropolitan M. E.; also Rev. John van Schaick, D.D., Editor of the Christian Leader.
3. That the name of the Commission on Law Enforcement be changed to the Commission on Law Observance.
4. That the State Conferences be requested to contribute to the Council seven cents per capita on total membership and to the travel fund one cent per capita.
5. That State Conferences and District Associations be advised to grant affiliated membership rather than full membership to ministers of other denominations who have reason to maintain double relationship.

6. That the Council formally accept the invitation of British Congregationalists to return their visit and that the Executive Committee be authorized to arrange for such a pilgrimage in connection with the International Council in 1930.

7. That by-law VII, 4., be amended so as to make the Associate Moderator and the Treasurer members ex-officiis of the Executive Committee, this proposal to be acted upon at a later session of the Council in accordance with the requirement for the amendment of by-laws.

Registration

The Credentials Committee reported that at the close of Wednesday evening's session there were present 586 voting members, 89 honorary members, 364 associate members, a total of 1,039.

Constitutional Amendments

The Executive Committee presented the following memorial from the Nebraska Congregational Conference:

Whereas, a discrepancy appears in the Constitution of the National Council, Article III, 1. (a), making the state conference representation "two" in the fourth sentence and "one" in the last sentence,

RESOLVED, that a proposal for amendment of the Constitution of the National Council, Article III, 1. (a), changing the word "one" in the last line to the word "two" be submitted to the meeting of the National Council in Detroit, Michigan, May 28 to June 4, 1929. Further,

Whereas, the Executive Committee of the National Council recommends such action and in order that a delay of two years for required notice by the National Council itself may be unnecessary,

RESOLVED, that a proposal for amendment of the Constitution of the National Council be submitted to its next meeting, as follows: To the first sentence of Article III, 1. (a), reading, "The churches in each District Association shall be represented by one delegate," add the words, "for every ten churches and one for a major fraction of ten; that is, six or more," and omit the following sentence reading, "Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction (i.e., six or more) thereof," thus restoring the original basis of association representation.

(Signed) W. A. Tyler, Registrar.

The Executive Committee recommended the adoption of these amendments and proposed the following form as submitted by the Committee on Credentials:

RESOLVED, that Article III, 1. (a) read as follows:

"The churches in each State Conference shall be represented by two delegates, one of whom shall be a woman. Each conference hav-

ing churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand or major fraction (i. e., 5,001 or more) thereof, one half of whom shall be women.

"The churches in each district Association consisting of six or more churches shall be represented by one delegate and by one delegate for each ten churches in excess of the first six; providing however, that no district Association consisting of less than six churches, shall be entitled to representation as an Association.

"A state having a state organization but no district organization or a state having a district organization but no state organization may send delegates on the dual basis of one for not less than six churches and two for every ten thousand members as above set forth:

"Provided that Conferences whose churches have a total membership of less than one thousand, the delegates from said churches by Conference and Associations shall be limited to two, one of whom shall be a woman.

"It is recommended that groups of churches which do not come under the above rule associate themselves with other groups for purposes of representation in the National Council."

These recommendations of the Executive Committee were ordered printed in the Daily Bulletin and action thereon postponed to a later session.

Greetings

The following telegram of greetings was received from the General Assembly of the Presbyterian Church U. S. A., meeting in St. Paul: "Your gracious message received with enthusiasm by our Assembly. We are directed to request that warmest fraternal greetings be extended through you to your National Council with the assurance of our earnest prayers that God's richest blessing may rest upon your great church and upon the Council now in session. Signed—Cleland B. Mc Afee, Moderator; Lewis Seymour Mudge, Stated Clerk."

Reports

The report of the General Secretary, Dr. C. E. Burton, was made as found on pages 18-21, 25-27, of the Grey Book.

The report of the Associate Secretary, Dr. F. L. Fagley, was made as found on pages 22-24 of the Grey Book with emphasis upon the Calendar Service and the Good Will Pilgrimage to England.

The report of the Treasurer was adopted (pages 28, 29) with corrections of typographical errors, and the audit of Chester P. Childs, certified public accountant, finding the record correct, was filed.

Inter-Church Relations

The Commission on Inter-Church Relations presented the matter of the merger between the Congregational and Christian churches for further consideration. The first Enabling Act found in the minutes of Tuesday's proceedings was unanimously adopted by the Council,

whereupon Doctor Denison, General Secretary of the Convention of Christian Churches, was called to the platform and responded fittingly on behalf of the Christian Churches.

Bishop Thomas Nicholson of the Methodist Episcopal Church was recognized by the Moderator and called to the platform.

Comity Agreements

The Rev. Lewis T. Reed, Secretary, reported on the Annuity Fund and called on Mr. George A. Huggins, Actuary for the Annuity Fund, to speak further on the report. A resolution was offered approving the Supplements to the Comity Agreements between the Ministerial Boards and the Board of Pensions of the Presbyterian Church in the U. S. A. as follows:

That the National Council approve the Supplements to the Comity Agreements now in existence between the Annuity Fund for Congregational Ministers and the Congregational Board of Ministerial Relief on behalf of the Congregational Churches and the Board of Pensions of the Presbyterian Church in the U. S. A. for the reasons that under the Supplemental Agreements (first) those ministers who transfer ministerial standing from the Presbyterian Church to the Congregational Churches will not lose their pension credits earned through participation in the Service Pension Plan and, conversely, those transferring from the Congregational Church to the Presbyterian Church will not lose credits in the Annuity Fund for Congregational Ministers on account of such transfer and (second) those who are receiving pensions or annuities from the Board of Pensions on the one hand, or the Annuity Fund for Congregational Ministers on the other hand, may receive additional annuities or grants from the Relief Department or Board of the other church, if needed, on account of prior service.

The resolution was adopted by the Council.

Annuities for Unordained Workers

The Committee presented this additional resolution which was adopted by the Council: That the National Council having received from the officers of the Annuity Fund for Congregational Ministers a plan for providing Annuities for unordained workers, together with a recommendation from the directors of the Home Boards that the general outline, method and purpose be approved, hereby approves the recommendations of the officers of the Annuity Fund as to Organization and Administration; also approves in substance the principles of the General Plan; and recommends to the directors and administrative committees of the Extension Boards, the American Missionary Association, the Congregational Education Society, the Publishing Society, the Congregational Board of Ministerial Relief and to the Prudential Committee of the American Board of Commissioners for Foreign Missions that they confer with the officers and trustees of the Annuity Fund for detailed study of the Plan; with the further recommendation that, if and when, these bodies or any three of them are ready to place their unordained workers under the Plan, it be instituted and placed in operation.

Report of the Commission on Missions

The report of the Commission on Missions as found on pages 30-37 of the Grey Book was presented by the Chairman, Rev. Oscar E. Maurer. Sub-committee reports were made by Rev. John L. Lobingier on Missionary Education, by Mrs. Lydia Lord Davis on the Thank Offering, and by Secretary Harry R. Miles on Stewardship. The Council voted to accept the report.

The Business Committee presented to the Council the following report which was adopted:

The Business Committee approves paragraphs 1, 2, and 3 of the Recommendations in the Report of the Commission on Missions. The Committee suggests that paragraphs 4 and 5 be combined as follows:

4. The National Council recommends that when the Nominating Committee of a State Conference is not a standing committee, nominations of the state representatives for these Boards be made by the Board of Directors or Trustees of such conference.

Near East Relief

Dr. James L. Barton reported for the Committee on the Near East Relief. The Business Committee moved the adoption of the recommendations and the Council so voted. (See page 54)

Broadcasting

The Committee on Radio Broadcasting reported through the Chairman, Rev. LeRoy Austin Lippitt. A resolution on broadcasting presented by Mr. Roger Babson was referred to the Business Committee.

Dr. J. W. Pedley, fraternal delegate from the United Church of Canada, was recognized by the Moderator and spoke briefly.

Denominational History

The Commission on Denominational History reported through its chairman, Dr. Wm. E. Barton, who then conducted the service in memory of ministers who have passed away during the biennium.

The Moderator called upon Bishop Nicholson of the Methodist Episcopal Church who addressed the Council briefly.

At 12:00 o'clock the mid-day devotional period of the Council was conducted by the Council Chaplain, the Rev. Douglas Horton.

AFTERNOON SESSION, MAY 30

The afternoon of Thursday, May 30, was given to luncheons and group gatherings, with outings furnished by the local committee.

EVENING SESSION, MAY 30

The evening session was called to order at 7:30 by the Moderator, and after devotions addresses were given by Bishop Francis J. McConnell, President of the Federal Council of Churches, on "Certain Aspects of Unity," and by Colonel Raymond Robins on "Christ in the Tenements."

FRIDAY, MAY 31, 1929

All day given to the one hundred and twentieth annual meeting of the American Board of Commissioners for Foreign Missions. Full record of these sessions are printed in the minutes of the Board.

SATURDAY, JUNE 1, 1929

MORNING SESSION, JUNE 1

The Moderator called the Council to order promptly at 9:00 o'clock.

The devotions were conducted by the Rev. Lewis Emerson Camfield of Academy, S. D.

The Moderator recognized the Chairman of the Business Committee who presented recommendations which were voted as follows:

Broadcasting

1. That the report of the Committee on Broadcasting be approved, and the Secretary of the National Council be instructed to notify the Federal Council of Churches that we urge strengthening the work of the Federal Council and local Federations in connection with Moving Pictures and Broadcasting; and, believing such work can be carried on more efficiently inter-denominationally, that the Congregational Churches will gladly unite with other denominations in raising a proper budget therefor.

Moving Pictures

That the Committees on Moving Pictures and Broadcasting be continued.

In passing these recommendations we wish to go on record in affirming that, while recognizing the value of the Radio, it does not and cannot take the place of the stated services of the Church.

2. That the Chairman of the Executive Committee be authorized to send messages of greetings from the National Council to such individuals in our fellowship as may be designated by State Superintendents or others.

Amendments to the Constitution

3. That the proposed Amendments of the Constitution be referred to a special committee to be appointed by the Moderator, to report at a subsequent session of the Council.

Recruiting

4. That there be an open hearing of the Council in the auditorium of the Church this afternoon from 1:30 to 2 o'clock under the auspices of the Commission on Recruiting.

Greetings

Greetings from the Executive Office of the American Unitarian Association in Boston were read and the Business Committee was instructed to forward the greetings of the Council to that body.

Recommendations of the Executive Committee

The Chairman of the Executive Committee of the Council presented the following recommendations which were voted:

1. That the privileges of the floor be extended to those who attend the week-end conference in Detroit for the Saturday morning session.

2. That Standing Rule No. 7 which was referred to the Executive Committee for recommendation be resubmitted to the Council for adoption, with the insertion of the word "ministerial" before the word "membership" in the first sentence; the omission of the word "and" from the last sentence, also the omission of "for good and sufficient cause," and the constituting of a separate sentence of the remainder of that sentence, making it read "The National Council recognizes ministerial standing as consisting of ministerial membership in a district association or state conference of Congregational Churches based upon ordination. The loss of such membership is the loss of ministerial standing. A member who has been suspended from membership in a district association or state conference should not be permitted to exercise the function of the ministry during the period of his suspension."

3. That to the provisions in the resolution of the National Council in 1886, the first of which reads "Resolved: That standing in the Congregational ministry is acquired by the fulfillment of these three conditions, namely, (1) membership in a Congregational church," there be added the words "or in any evangelical church not associated with another denomination," the remainder of the resolution to be unchanged.

4. That pursuant to the proposal on Thursday morning, By-law VII, 4., be amended by inserting in the second line after the word "Moderator" the words "Associate Moderator," and after the word "Secretary," the word "Treasurer," making the provision read, "The Executive Committee shall consist of the Moderator, the Associate Moderator, the Secretary, the Treasurer and twelve other persons, etc."

Elections

The Nominating Committee recommended that ad interim appointments by Executive Committee as listed below be confirmed by the Council and it was so voted: Business Committee: Mrs. E. A. Harvey for Mrs. Brewer Eddy; Executive Committee: Hon. Frederick G. McLaughlin for Hon. John H. Perry; Evangelism: Rev. Ernest B. Allen for Miss E. M. Barrett; Inter-Racial Commission: Rev. G. E. E. Lindquist for Rev. K. S. Beam; Inter-Church: Prof. E. K. Mitchell

for Rev. Charles F. Carter; Prof. Mitchell to active list in place of Rev. Fritz Baldwin; International Commission: Rev. Theo. A. Greene for Rev. J. K. Birge; Mr. Greene from corresponding group to active. Rev. Tertius Van Dyke added to two year group; Members of Corporation of Board of Ministerial Relief: C. S. Mills, H. W. Hincks, Mrs. D. C. Turner, N. C. Wood, Mrs. J. W. Hoogland, Mrs. C. B. Gwathmey, New York; C. C. Putnam, New York; P. G. Smith.

Further recommendations of the committee were voted as follows:

1. That the active membership on Commissions be determined at each National Council.

2. That the schedules for state and group nominations, prepared for the Nominating Committee through the cooperation of the National Council Office, be adopted by the Council as the working program for the coming years subject to modification by future meetings as follows:

Schedule of State and Group Nominations

(See 1927 Minutes of the National Council, page 205)

Each state or group named below is entitled to nominate one member either of the Prudential Committee, the Home Board or the Commission on Missions.

"These nominations shall be made to the Nominating Committees, which committees shall specify to each Conference or group of Conferences whether the nomination should be for a minister or a woman or a layman and for which body."

The following principles are involved:

1. One-third women must be provided and presumably one-third laymen and one-third ministers.

2. The same person is eligible for eight years, therefore nomination should be to the same class twice in succession.

3. A given state should have representation first on one Board and then on the other, except that

4. Provision must also be made for three C. O. M. members.

5. A given state or group should have in succession a layman, a woman, a minister.

6. Each Board having twelve representatives for four-year terms, six should be elected biennially.

7. Eight years being the limit of service all six could become ineligible at once. It is better that three should retire biennially.

These principles are observed below: "A" equals American Board, "H" Home Board; "C" C. O. M.; "L" Layman; "W" Woman; "M" Minister.

State	1929	1931	1933	1935	1937	1939	1941	1943
Cal. N.	...	H-M	...	A-L	...	A-L	...	H-W
Cal. S.	...	A-L	...	H-W	...	H-W	...	A-M
Hawaii	A-M	...	C-L	...	C-L	...	H-W	...
Conn.	...	H-M	...	A-L	...	A-L	...	H-W
Ill. and Ind.	A-W	...	H-M	...	H-M	...	A-L	...
Kans.	A-L	...	H-W	....	H-W	...	C-M	...
Iowa	...	A-L	...	H-W	...	H-W	...	A-M
Maine	...	A-M	...	H-L	...	H-L	...	A-W
Mass.	...	H-W	...	A-M	...	A-M	...	H-L
Mich.	H-L	...	C-W	...	C-W	...	A-M	...
Mo.	H-W	...	H-W	...	A-M	...	A-M	...
Minn.	...	A-W	...	H-M	...	H-M	...	A-L
Nebr.	A-L	...	A-L	...	H-W	...	H-W	...
N. H.	H-M	...	A-L	...	A-L	...	C-W	...
N. Y.	...	A-M	...	H-L	...	H-L	...	A-W
Ohio	...	H-W	...	A-M	...	A-M	...	H-L
Pa. & E. P.	C-M	...	H-L	...	H-L	...	A-W	...
R. I.	...	H-L	...	A-W	...	A-W	...	H-M
Mid. Atl.	...	H-L	...	A-W	...	A-W	...	H-M
Southeast?	H-W	...	C-M	...	C-M	...	H-L	...
Daks. & Mont.	C-W	...	A-M	...	A-M	...	C-L	...
Colo., Wyo., Utah N. Mex., Ariz., Idaho	C-L	...	A-W	...	A-W	...	H-M	...
German	H-M	...	H-M	...	A-L	...	A-L	...
Vt	A-W	...	A-W	...	H-M	...	H-M	...
Wash. and Ore.	A-M	...	A-M	...	H-L	...	H-L	...
Wisc.	...	A-W	...	H-M	...	H-M	...	A-L
Colored C.	H-L	...	H-L	...	A-W	...	A-W	...

Elections

Nominations of the committee for officers and committees and commissions of the Council were voted as follows:

Secretary—Charles E. Burton, Treasurer—W. T. Boult.

Executive Committee for Six Years

Mrs. C. J. Chandler, Mich.; Hon. Fred C. McLaughlin, N. Y.; Rev. W. S. Archibald, Conn.; Dr. W. W. Patton, N. J.

Corporation for the National Council for Six Years

Mr. Lucius R. Eastman, N. Y.; Mr. E. P. Maynard, N. Y.; Mr. J. Morton Halstead, N. Y.; Mr. Raymond H. Fiero, N. Y.; Rev. Charles S. Mills, Conn.

Business Committee

Mr. W. Fred Bohn, Ohio; Rev. L. W. Fifield, Wash.; Miss Sylvina Norton, Conn.; Mr. G. S. Treusch, Penn.; Mrs. E. J. Hughes, Wis.; Rev. F. C. Ellis, Mich.; Mr. Wilson P. Hunt, Ill.; Rev. C. R. Raymond, Tenn.; Rev. Stoddard Lane, N. H.

Survey Committee Expiring 1931

Rev. Frank J. Scribner, Wis.; Rev. Frank M. Sheldon, Okla.; Mr. Elbert A. Harvey, Mass.; Rev. Seeley K. Tompkins, Colo.; Mrs. E. B. Dean, Nebr.; Mrs. W. A. Rowell, Ill.

Expiring 1933

Mr. H. K. Hyde, Mass.; Mr. W. H. Danforth, Mo.; Rev. Samuel T. Clifton, R. I.; Mrs. Ernest A. Evans, Calif.; Mrs. H. H. Hosford, Ohio.

Members of the Corporation of the Congregational Board of Ministerial Relief

Rev. John H. Grant, Conn.; Charles C. Putnam, N. Y.; Mrs. J. W. Hoogland, N. Y.; Mrs. Arthur Dwight Dana, N. Y.; Arthur Dwight Dana, N. Y.; Donald W. Campbell, Mass.; J. Morton Halstead, N. Y.; Frederick A. Coombs, N. J.; John Henry Miller, Mass.; Frank S. Cobb, Mass.; Mrs. Charles E. Miller, N. J.; Rev. Charles S. Mills, Conn.; Rev. Lawrence L. Barber, N. H.; Frank E. Bogart, Mich.; Rev. F. Q. Blanchard, Ohio; Rev. Joel W. Harper, Wash.; G. E. Haynes, N. Y.; Mrs. L. R. Howard, Mass.; Rev. O. E. Maurer, Conn.; Mrs. Leslie R. Rounds, N. Y.; Rev. Jay T. Stocking, Mo.; P. R. Ziegler, Mass.; Mortimer H. Alling, R. I.; Rev. W. Horace Day, Conn.; Frank J. Harwood, Wisc.; Mrs. B. J. Newman, Penn.; Lucius R. Eastman, N. Y.; Thomas P. Alder, N. J.; B. H. Fancher, Conn.; Rev. Howard D. French, Mass.; John G. Jennings, Ohio; Rev. Asbury Krom, R. I.; Rev. Albert W. Palmer, Ill.; Harry M. Pflager, Mo.; George W. Reynolds, N. Y.; Alanson H. Scudder, N. Y.; Mrs. Edward Buckland, Conn.; Rev. M. R. Boynton, Ill.; Mrs. F. F. Clark, N. Y.; Mrs. J. C. Dexter, Mass.; H. K. Hyde, Mass.; Mrs. Lansing Lewis, Conn.; Mrs. R. E. Lewis, Ohio; Rev. L. A. Weigle, Conn.; Charles C. West, N. J.; George N. Whittlesey, N. Y.; Rev. C. H. Wilson, N. Y.; Mrs. H. P. Wilcox, N. Y.; L. N. Wood, N. J.; Lewis S. Welch, Conn.; Edward N. White, Mass.; Miss Mary E. Woolley, Mass.; Mrs. F. F. Clawson, N. J.; Mrs. William E. Flye, N. J.; Mrs. Chester T. Ayres, N. J.; Mrs. Loren N. Wood, N. J.; Mrs. George Ball, N. Y.; Mrs. Arthur Edwards, N. J.; Miss Elizabeth Fay Whitney, Conn.; Mrs. Oliver Huckel, Conn.; Mrs. William L. James, N. Y.; Mrs. William G. Frost, N. J.; Mrs. Warner James, N. Y.; Mrs. W. A. Little, N. J.; Mr. H. W. Hincks, Mrs. C. B. Gwathmey, Mrs. D. C. Turner, Mr. P. G. Smith.

Eligible to Become Trustees of the Annuity Fund

W. E. Wiekenden, N. J.; John T. Beach, N. J.; A. L. Pearson, N. J.; A. H. Bissell, N. J.; Drury W. Cooper, N. J.; Horatio N. Kelsey, N. J.; Charles R. Rosevear, N. J.; Courtland N. Smith, N. J.; Edward N. Bristol, N. J.; William F. Crawford, N. J.; Seymoor N. Sears, N. J.; Dr. F. F. Clawson, N. J.; C. E. Halstead, N J.; Edward R. Van Cleve, N. Y.; Maurice P. Gould, N. Y.; Alanson H. Scudder, N. Y.; Lewis S. Welch, Conn.; Arthur B. Clarke, Conn.; J. Howard Leman, Mass.; Donald W. Campbell, Mass.; John Henry Miller, N. J.; Frederick A. Coombs, N. J.; Gordon G. Campbell, N. J.; Charles P. Canham, N. J.

Commission on Inter-Racial Relations

For Six Years:

Rev. W. T. McElveen, Ill.; Rev. W. N. DeBerry, Mass.; J. W. Hoyt, Ga.; Rev. O. A. Smith, Ariz.; Rev. A. T. Clark, Ark.; Mrs. Parsons, Ill.

Active:

Rev. W. T. Mc Elveen, Ill., six years; Dr. Lew Blanchett, Ill., six years; Rev. G. E. E. Lindquist, Kan., four years; Mrs. George R. Wilson, Ill., six years; Rev. Albert W. Palmer, Ill., two years; Mrs. Gerald H. Beard, Ill., two years.

Commission on Inter-Church Relations

Active:

Rev. M. H. Turk, Me., six years; Prof. E. K. Mitchell, Conn., six years; Rev. Roy B. Guild, Ill., two years; Rev. Horace F. Holton, Mass., two years; Rev. Arthur H. Bradford, R. I., four years; Rev. Frank K. Sanders, Mass., four years.

For six years:

Rev. M. H. Turk, Me.; Pres. E. B. Dean, Nebr.; Prof. E. K. Mitchell, Conn.; Rev. M. L. Grant, Ind.; Prof. Myers, Ill.; Mrs. F. G. Platt, Conn.; N. K. Anderson, Ill.; Mrs. Charles R. Wilson, Mich. To fill vacancies: Rev. J. R. Nichols, Ill., four years for Judge Hinman, resigned; Mrs. Judson Cross, Mass., four years for Mrs. Sidney Jacobs, resigned.

Commission on Social Relations

For six years:

Rev. Stoddard Lane, N. H.; Miss Amy Welcher, Conn.; Rev. C. S. Jones, Mich.; F. W. Chamberlain, Ill.; Rev. H. E. Peabody, Wisc.; H. F. Ruoff, Penn.; Robert E. Lewis, Ohio; Mrs. L. H. Thayer, Mass.

Active:

Rev. Stoddard Lane, N. Y., six years; Mrs. L. H. Thayer, Mass., six years; Mr. John Calder, Mass., six years; Mr. P. R. Ziegler, Mass., two years; Rev. Sidney Lovett, Mass., four years; Rev. Ray Eusden, Mass., four years.

Men's Work

Dr. C. E. Burton presented the report of the Commission on Men's Work as found in the Grey Book pp. 72-75. It was voted to receive the report and adopt its recommendations.

The Moderator called upon the Rev. J. W. Pedley, fraternal delegate of the United Church of Canada who brought the greetings of that body.

Place of Next Meeting

Invitations for the next meeting of the National Council were presented by Rev. L. W. Fifield on behalf of the Plymouth Church, Seattle, Washington, and by the Rev. Charles S. Mills on behalf of the Congregational churches of Hartford, Connecticut. An advisory vote of the Council resulted in favor of Hartford by 219 to 211.

International Relations

The report of the Commission on International Relations was made by the Rev. W. W. Rockwell.

It was voted that the resolutions be held for discussion at a later session of the Council.

The Plan of Advance

The Chairman of the Commission on Missions introduced the "Plan of Advance," and called upon Ex. Gov. Wm. E. Sweet to speak on this plan as related to the American Board, and upon Dr. Wm. Horace Day to speak on the plan as related to the Home Boards.

The following resolution was presented by Mr. E. A. Harvey and was voted by the council:

The National Council of the Congregational Churches of the United States, assembled in Detroit, May 28th to June 4th, 1929, is profoundly moved by the presentation of the opportunities and needs for which our Congregational churches are distinctly responsible. It believes that a new emphasis has been reached as to the character of our missionary work. Our missionary effort includes the showing of the Christian way of life to those who have not known it, the education of peoples who have no other teachers, and the helping of those confused by the problems of industrial, social and race relations. This missionary effort, therefore, both at home and abroad should be regarded primarily as a Christian mission for world friendship.

Having heard the challenging Plan of Advance, suggested by the Promotional Council and recommended by the Commission on Missions, as set forth in the folder "The More Heroic Practice of the Gospel, a Plan of Advance for Congregational Missions to be carried out in 1929 and succeeding years," and believing that the churches are in a mood for this stimulating message, it hereby earnestly approves the Plan.

Further, recognizing our personal responsibility in thus making this Plan our own, both for ourselves and for the states and churches which we represent, we, the members of the National Council, commit ourselves heart and soul to its vigorous prosecution, and call upon all our ministers and churches to join heartily with us in this high endeavor.

Upon the adoption of this resolution the Moderator led the Council in a prayer of consecration to the Plan.

Voted to send a message of greeting to the Rev. C. C. Merrill, Secretary of Promotion, who is the author of the plan of advance and has given himself in unstinted devotion to the furtherance of the plan, and who is absent from the Council because of illness.

The Moderator announced the appointment of the following Committee on Amendments to the Constitution: Dr. C. H. Wilson of New York, Judge Epaphroditus Peck of Connecticut, and Mr. Fred Wilcox of California.

Registration

The registration of the Council was announced as follows:

Voting delegates	666
Honorary & Corresponding	122
Associate	443
Total	1231

The mid-day devotions were conducted by the Council Chaplain, the Rev. Douglas Horton.

Adjournment followed.

AFTERNOON SESSION, JUNE 1

2.00 P. M. Simultaneous Gatherings—at Masonic Temple, Corner Temple and Second Avenues.

I. Ministers' Convocation, at the North Church, in charge of the Seminar on Worship. Rev. Oscar E. Maurer, D.D., Leader.

II. Men's Conference, in charge of the Laymen's Advisory Committee. Topic: "Congregational Men, Their Churches and the World Tomorrow." Leader, Mr. William Knowles Cooper, Washington, D. C.

III. Women's Conference and Discussion Period, in charge of Women's Committee. Topic: "The Present Outreach of Our Missionary Program. Medical Needs in Africa Today," Dr. Mary I. Cushman, West Central Africa.

"Social Relations," a Personal Experience, Mrs. W. B. Oliver, Lynn, Mass.

"Summer Student Service," Miss Mary Harsh, at present a student at Chicago University.

A Practical Consideration of the Plan of Advance.

IV. Young People's Gathering as announced.

6.00 P. M. Council Dinners, held in separate halls of the Masonic Temple, Corner of Temple and Second Avenues.

I. Women's Dinner. Theme: "The One Thing That the World Needs." Mrs. W. E. Rowell, retiring Assistant Moderator of the National Council, presiding. Speakers: Judge Florence E. Allen of the Supreme Court of Ohio, America's most eminent woman jurist and a Congregationalist; Miss Ruth Seabury, Education Secretary of the American Board, just returned from a series of visits to our mission stations in the Near and the Far East.

II. Men's Dinner. Topic: "Other Great Adventures Still Await Us." Speakers: Rev. William S. Beard, Secretary of the Laymen's Advisory Committee, who will serve also as Toastmaster; Mr. Stanley High, World Traveler and Lecturer, now Editor of The Christian Herald; Colonel Raymond Robins on the theme "Congregational Men and the National Heritage."

III. Young People's Banquet.

SUNDAY, JUNE 2, 1929

9.00 A. M. Communion Service: Rev. Douglas Horton, Chaplain, in charge.

10.30 A. M. Church Services, Congregational Ministers filling various pulpits in the city.

The sermon at the entertaining church was preached by the Alternate Preacher, Rev. Jay T. Stocking, D.D., of St. Louis, Mo.

AFTERNOON

3.00 P. M. Service of Worship, in charge of the Chaplain.

Council Sermon: "The Abiding Convictions of the Supreme Life," Rev. H. K. Booth, D.D., Long Beach, Calif.

EVENING

Simultaneous Council Sessions

7.30 P. M.

I. First Congregational Church, Forest Avenue and Woodward.

Service of Worship: Rev. J. W. G. Ward, D.D.

"Is Christ Essential to Individual Experience?" Rev. J. P. Huget, D.D., Brooklyn, N. Y.

"Is Christ Essential to Democratic Civilization?" Colonel Raymond Robins.

II. North Woodward Congregational Church, Woodward and Blaine Avenues, Rev. Nehemiah Boynton, presiding.

Devotions, Rev. Robert Bruce, D.D., Syracuse, N. Y.

"The Dynamic of the Kingdom," Rev. Charles S. Mills, D.D., Hartford, Conn.

"The Urgency of Christ," Rev. H. H. Gill, Sacramento, Calif.

III. Brewster Pilgrim Congregational Church, Linwood and Hogarth Avenues.

Service of Worship.

"Powerful Convictions," Rev. Allen A. Stockdale, D.D., Chicago, Ill.

Address: Rev. Herman F. Swartz, D.D., Berkeley, Calif.

MONDAY, JUNE 3, 1929

MORNING SESSION, JUNE 3

The Moderator called the Council to order promptly at 9:00 o'clock.

The Rev. Richard O. Ficken led in the devotions.

The Business Committee recommended that the Council meet in Executive session at 2:00 o'clock this afternoon if the business of the Council requires extra time. It was so voted.

Amendments to the Constitution

Recommendations of the Executive Committee were presented as follows:

1. RESOLVED, that a proposal for amendment of the Constitution of the National Council, Article III, 1. (a), changing the word "one" in the last line to the word "two" be submitted to the meeting of the National Council in Detroit, Michigan, May 28 to June 4, 1929. Resolution adopted.

2. RESOLVED, that a proposal for amendment of the Constitution of the National Council be submitted to its next meeting as follows: To the first sentence of Article III, 1. (a), reading "The churches in each District Association shall be represented by one delegate," add the words "for every ten churches and one for a major fraction of ten; that is, six or more," and omit the following sentence reading "Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major fraction (i.e., six or more) thereof," thus restoring the original basis of association representation.

The Committee on Credentials proposed the following:

RESOLVED, that the Constitution of the National Council be amended by substituting for Article III, 1 a, the following:

The churches in each Conference shall be represented by two delegates. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand or major fraction thereof (that is, 5,001 or more).

The churches in each Association consisting of six or more churches shall be represented by one delegate and by one additional delegate for each ten churches in excess of six. No Association consisting of less than six churches shall be entitled to representation as an Association.

Judge Epaphroditus Peck submitted the following as an additional proposal:

Any recognized territorial unit having a Conference but no Association, or having one or more Associations but no Conference, may send delegates on the dual basis of one for not less than six churches, and one for each additional ten churches, plus two for every ten thousand members or major fraction thereof, provided that where the churches have a total membership of less than one thousand the delegates from said churches by Conference and Associations shall be limited to two.

Delegates must be residents of the Conference or Association from which they are appointed.

VOTED, to refer the second resolution with all additions to the Executive Committee for reconsideration and recommendation at the next biennial meeting of the Council.

Elections

The Nominating Committee made report which was voted as follows:

Commission on International Relations

For six years:

Mrs. Bertha K. Landes, Wash.; Mrs. C. E. Greef, Iowa; Mr. J. R. Noel, Ill.; Mrs. B. F. Finkle, Mo.; Rev. Chester B. Emerson, Mich.; Rev. Dwight Bradley, Mo.; Prof. W. W. Rockwell, N. Y.

Active:

Hon. Wm. E. Sweet, Colo., 4 years; Rev. Nehemiah Boynton, Mass., 6 years; Mr. Lucius Eastman, N. Y., 6 years; Mrs. Jeannette W. Emrich, N. Y., 2 years; Rev. Sidney L. Gulick, N. Y., 2 years; Rev. Theodore A. Greene, Conn., 4 years.

Commission on Law Observance

For six years:

Judge Florence E. Allen, Ohio; Rev. Willard B. Thorp, Calif.; Rev. W. N. James, Ohio; Rev. Max Strang, Texas; Rev. A. O. Stevens, Ky.; Rev. A. C. Garner, N. Y.; Dean Carl Taylor, N. C.; Rev. Glen Lindley, S. Dak.; Mrs. Everett Bachelder, Utah; Rev. Garfield Morgan, Mass.; Mr. C. D. Sharpe, Conn.; Miss Helen Jenkins, Ala.; Rev. O. B. Tracy, Me.; Mr. E. L. Kimball, Minn.; Mr. Milton D. Jones, Ill.; Rev. John C. Schroeder, Mich.

Active:

Rev. Ernest B. Allen, Ill.; Mr. Walter O. Herrick, Ill.; Mr. G. E. Buchanan, Wisc.; Mrs. C. S. Rice, Idaho; Rev. Harold Kingsley, Ill.; Rev. J. W. F. Davies, Ill.

Commission on Evangelism and Devotional Life

Mrs. Ozora S. Davis, Ill., two years; Mrs. Wilmer P. Johnston, Conn., four years; Rev. Robert E. Brown, Calif., six years; Mrs. Milo J. Sweet, Fla., six years; Charles C. Calhoun, Conn., six years; Rev. Asbury Krom, R. I., six years; Rev. Ray Eusden, Mass., six years; Rev. John M. Deyo, Conn., six years.

Active:

Rev. E. W. Cross, N. Y., two years; Rev. A. B. Coe, Conn., four years; Prof. E. W. Lyman, N. Y., six years; Rev. G. W. Miller, N. Y., two years; Rev. W. W. Pickett, N. Y., four years; Mrs. A. H. Nelson, N. Y., four years.

Commission on Denominational History

Mrs. Josiah Heald, Ariz., six years; Mrs. Charles A. Kofoid, Calif., for Chas F. Carter; Rev. Abraham L. DeMond, Tenn., two years; Prof. George T. Tolson, Calif., four years; Mrs. Harry Miles, N. Y., six years; Rev. C. A. Voss, Penn., six years.

Active:

Rev. Wm. E. Barton, Mass., four years; Rev. Ambrose W. Vernon, N. H., four years; Pres. Warren J. Moulton, Me., two years; Rev. Frederick T. Persons, Mass., two years; Prof. Edward W. Capen, Conn., two years; Mrs. Edwin E. Slosson, D. C., two years; Mr. John Albree, Mass., four years.

Commission on Recruiting

For six years:

Rev. P. V. Dawe, Mich.; Rev. W. C. Timmons, Mo.; Prof. M. J. Bradshaw, Me.; Mrs. J. O. Ferris, Ill.

Active:

Pres. J. F. Dobbs, Oregon, six years; Rev. Miles B. Fisher, Calif., six years; Mrs. E. D. Gaylord, Calif., six years; Rev. Herman F. Swartz, Calif., two years; Rev. Fred Grey, Wash., two years; Rev. Chauncey J. Hawkins, Calif., two years.

Credentials Committee

Rev. R. M. Houghton, Conn.; Rev. E. C. Boynton, Vt.; Rev. J. L Kilbon, N. Y.; Mrs. H. F. Swartz, Calif.; Mrs. G. J. Powell, Montana; Mrs. L. S. Headley, Minn.; Rev. A. C. Hacke, N. Dak.; Rev. Arthur Peabody Pratt, Mass.

Members of the Federal Council of the Churches of Christ in America

Rev. Jay T. Stocking, Mo.; Rev. Charles E. Burton, N. Y.; Judge Frederick E. Crane, N. Y.; Rev. Frederick L. Fagley, N. Y.; Judge E. B. Perry, Nebr.; Rev. W. N. DeBerry, Mass.; Hon. Carl R. Kimball, Ohio; Mrs. Ozora S. Davis, Ill.; Rev. R. W. Gammon, Ill.; Rev. Harry P. Dewey, Minn.; Rev. Chester B. Emerson, Mich.; Rev. Russell H. Stafford, Mass.; Mr. Fred B. Smith, N. Y.; Rev. O. S. W. McCall, Calif.; Col. John T. Axton, N. J.; Mrs. Franklin H. Warner, N. Y.; Rev. James L. Barton, Mass.; Rev. W. A. Morgan, Ill.; K. L. Butterfield, Me.; Rev. John Gordon, Ill.; Judge Arthur Ells, Conn.; Rev. C. C. Adams, Vt.

Commission on Standards of the Ministry

Rev. Edwin B. Robinson, Mass.; Prof Henry H. Tweedy, Conn.; Prof. Carl S. Patton, Calif.; Rev. E. S. Rothrock, Ohio; Rev. W. E. Dudley, N. J.; Rev. J. N. McDonald, Md.; Rev. Neil E. Hansen, Ill.

Commission on Motion Pictures

George R. Andrews, N. Y.; Rev. Harry E. Peabody, Wisc.; Rev. E. W. Cross, N. Y.; Rev. F. J. Day. Ill.

Commission on Broadcasting

Rev. L. A. Lippitt, Iowa; Rev. Robbins Barstow, Wisc.; Rev. E. M. Halliday, N. Y.; Rev. Carl A. Voss, Penn.; Rev. Hugh E. Brown, Ill.; Rev. Harley H. Gill, Calif.; Rev. A. Z. Conrad, Mass.

Commission on Church Attendance

The first six are the active members: Roger Babson, Mass.; Rev. E. H. Byington, Mass.; Rev. Claude McKay, Mass.; Rev. Vaughn Dabney, Mass.; Mrs. James Allen, Mass.; Mr. Gaylord C. Cook, Mass.; Rev. C. J. Hawkins, Calif.; Rev. W. F. Slade, Ill.; Mr. David Adamson, N. Y.; Rev. Carl Patton, Calif.; Mrs. E. B. Robinson, Mass.; Rev. H. D. Rugg, N. Y.

Delegation to Tercentenary of Massachusetts Bay Colony

Rev. Nehemiah Boynton, Mass.; Hon. George D. Chamberlain, Mass.; Rev. Lucius H. Thayer, Mass.; Mrs. Albert J. Lyman, N. Y.; Rev. Russell H. Stafford, Mass.

Nominating Committee

The Moderator nominated members on the Nominating Committee which were elected as follows for four years:

Rev. C. C. Adams, Convener; Col. Raymond Robins, Rev. Edward L. Smith, Mrs. Robert E. Brown and Rev. Theodore M. Shipherd.

Inter-Church Relations

The Chairman of the Commission on Inter-church Relations was recognized and the merger with the Christian Churches was given further consideration. Upon recommendation of the Commission the following resolutions were voted seriatim:

1. That the amendments to the printed Plan of Union, as printed on page 2 of the **Daily Bulletin** for Tuesday, May 28th and on page 2 of the **Bulletin** for Wednesday, May 29th be adopted as follows:

2. To amend Section XXIII, paragraph 3 of the Plan of Union, substituting for the words "General Council" in the 3rd and 4th lines the words "Joint Commissions."

3. That the concurrence of the General Convention of the Christian Church in the provisions of sections I paragraphs 1 and 2, II and III shall be sufficient to consummate the union; and that, when notified of such concurrence, the Executive Committee of the National Council is instructed to proceed with the responsible representatives of the General Convention of the Christian Church to plan for the next meeting of this Council as a constituent of the General Council of the Congregational and Christian Churches.

4. That, if the General Convention of the Christian Church proposes any amendments to the Plan as approved above, the Executive Committee of the National Council is hereby authorized to act for the Council in their consideration, except that essential details of this action of the National Council shall not be altered without reference to the next National Council.

5. That, in case the necessary concurrent action adopting the Plan of Union be taken by the General Convention of the Christian Church, the Commission on Inter-church Relations is authorized to co-operate with the similar body of the General Convention in drafting proposals for a constitution and by-laws, to be considered by the General Council of the Congregational and Christian Churches at its first meeting.

6. To recommend the provisions of Sections XXII and XXIII to our Churches, Associations, and Conferences, urging their prompt and definite plans for such readjustments as may seem desirable.

7. To recommend the provisions of Sections VI, VII, IX-XIV, XVII-XIX, to the favorable action of the various Societies concerned.

8. To approve for substance the details involved in I, paragraphs 3-5, IV-VI, VIII, XV, XVI, XX, XXI, XXIV, and XXV and to authorize the Executive Committee of the Council to negotiate with the representatives of the Christian Convention for any necessary modifications.

9. That such sections of the Plan as shall be approved by the General Convention of the Christian Church and, where their interests are involved, obtains the concurrence of the Congregational national missionary organizations and of the various local, state, and regional organizations, shall become effective at once, so far as this National Council is concerned.

10. To recommend to the American Board of Commissioners for Foreign Missions that it make suitable provision, as early as practicable, in the membership of the Prudential Committee for representation from the Christian body.

11. To recommend to the Home Board that it make suitable provision, as early as practicable in the membership of the Board of Directors (the Executive Committee of the A. M. A.) and its administrative Committees, for representation from the Christian body.

12. To refer to the Executive Committee of the National Council with power any needed adjustments of detail in the Plan of Union.

13. That the Commission on Inter-church Relations be empowered to develop plans looking toward the completion of this merger.

14. That the Plan of Union as a whole, as presented by the Commission on Inter-church Relations, with its amendments, is hereby approved.

International Relations

The Commission on International Relations made a report which was received by vote, and which covered the work of the Commission for the biennium. Especial attention was called to the pamphlet entitled "The Churches and World Peace—a Message to the Churches from the Second Study Conference of Representatives of thirty-five Communions and a live religious organization, held in Columbus, Ohio, March 6-8, 1929. National Committee on the Churches and World Peace, 105 East 22d St., New York, N. Y.," and without putting the stamp of its approval upon the document, recommended its study by the churches.

Recommendations

(1) That this Commission cooperate as closely as may be possible with the corresponding department of the Education Society and with inter-denominational agencies, such as the Commission on International Justice and Good-Will of the Federal Council and other well established foundations, including the Church Peace Union and the World Alliance for International Friendship through the Churches:

(2) That the Commission seek not only to shape public opinion, along the lines of the resolutions of this and of previous National Councils, but also upon occasions of sufficient importance to interpret and express its understanding of the opinion of our fellowship upon matters of public concern;

(3) That the Commission continue to act in cooperation with the Education Society as an agency for the stimulation of the churches and ministers of our order to act in their respective communities for the creation and expression of a sound sentiment and effective public opinion in international affairs.

The Commission then offered the following resolutions which were voted:

1. China: Extraterritoriality

"*Whereas* China is now united as a country under the Nationalist Government, and the American Government has already taken the lead among the nations of the world in granting China full tariff autonomy and in other negotiations in such a way as to promote mutual good will; and

"*Whereas* the Government of China has now formally requested the initiation of negotiations between the United States and China with a view to the revision of the existing treaty which provides for extra territorial jurisdiction and a special status for missionary work and Christian Churches, a step for which this Council has repeatedly expressed its strong desire, therefore be it

"RESOLVED, that the National Council of Congregational Churches express to the Government of the United States its appreciation of the spirit in which the negotiations of the past two

years have been conducted and of the cordial relations between the two countries thereby promoted; and

"RESOLVED, That we reaffirm our strong desire that the complete and full sovereignty of China be recognized and express our earnest hope that the Government of the United States will appoint at once its plenipotentiaries to revise the existing treaty on this basis; and be it further

"RESOLVED, that the Secretary of this Council be and hereby is instructed to present copies of these resolutions to the President and the State Department of the United States in Washington, to the Federal Council of Churches of Christ in America, to the China National Christian Council."

2. Africa: Religious Freedom and Missionary Rights

Whereas the American Board of Commissioners for Foreign Missions, having long conducted "religious and charitable institutions and undertakings in Africa," which "aim at leading the natives in the paths of progress and civilization," considers it exceedingly important that the United States Senate should speedily ratify the Convention Revising the General Act of Berlin and the General Act of Brussels, signed at Saint Germain, September 10, 1919, to which the United States became a signatory in 1919, and thus enter into treaty relationships with European States for the protection of missionary interests in African territories under their control; therefore be it

RESOLVED, that the National Council of Congregational Churches heartily approves the above action of the Prudential Committee of the American Board, and orders a copy of this resolution to be respectfully transmitted by our General Secretary to the Chairman of the Foreign Affairs Committee of the Senate, to the President of the United States, and to the State Department in Washington.

3. Inter-American Relations

Whereas conciliation as provided by the so-called Bryan Treaties might fail, and

Whereas a more effective step for the preservation of peace was taken under Secretary Kellogg through the negotiation of the General Treaty of Inter-American Arbitration signed by our Government, January 5, 1929, therefore be it

RESOLVED that the National Council of Congregational Churches respectfully petitions the Senate of the United States for prompt ratification of the aforesaid treaty; and directs its own General Secretary to transmit copies of this resolution to the Chairman of the Senate Committee on Foreign Affairs, the President of the United States, and the State Department in Washington.

4. World Court Membership with Elihu Root's Safeguards

Whereas the National Council of Congregational Churches has more than once expressed its deep conviction that the United States, under proper safeguards should enter the World Court, therefore be it

RESOLVED that this Council respectfully petitions the Senate of the United States to adopt a plan, such as has been negotiated at Geneva under the guidance of the Honorable Elihu Root, so that the United States may become a member of the Permanent Court of International Justice, and be it further

RESOLVED that the General Secretary of this Council respectfully transmit this resolution to the Chairman of the Foreign Affairs Committee of the Senate, to the President of the United States, and to the Department of State in Washington.

5. Regulation of the Export of Arms

Whereas the preservation of peace and security is complicated by problems arising out of the manufacture, sale and exportation of arms, and

Whereas certain more important foreign Governments have declared in effect that they could not ratify the Convention on the International Trade in Arms signed at Saint Germain, in 1919, unless the United States, a leading arms manufacturer, did so; and

Whereas the President of the United States transmitted to the Senate, on May 22nd, 1928, a new Convention on the International Trade in Arms, revised to meet certain American objections; and

Whereas this revised Convention, while prohibiting the export of arms and implements of War to private individuals without license from their own governments, does allow foreign governments to import such arms under due conditions of publicity, therefore be it

RESOLVED that the National Council of Congregational Churches respectfully petitions the Senate of the United States to ratify the said revised Convention as a step toward removing one of the fundamental obstacles to permanent peace, and directs our General Secretary to transmit the above resolution to the Senate of the United States, the President of the United States, and the State Department in Washington.

6. Against Using Poison Gas

Whereas the use of poisonous gases has added new horrors to warfare and has introduced a weapon that strangles and slays indiscriminately, not merely combatants, but also women and children, therefore be it

RESOLVED that the National Council of Congregational Churches respectfully petitions the Senate of the United States to ratify the Protocol forbidding the use in War of Poison Gas, signed at Geneva on the 17th of June, 1925, and orders the General Secretary of this Council to transmit this resolution to the Senate, the President of the United States and the State Department in Washington.

Recruiting

The Commission on Recruiting made report which was discussed at length.

VOTED: that all the recommendations (Page 67, Grey Book) after number 2, be laid on the table.

VOTED: the Business Committee recommends that the Commission on Recruiting be continued for further study of the subject and that it include in its survey of this matter of recruiting any promotional work now carried on by Congregational or other Theological Seminaries among Congregational students in our colleges.

Social Relations

The Commission on Social Relations made report (Pages 68-69) which was approved by vote of the Council.

The Moderator recognized the Rev. J. L. McLaughlin, representative of the American Bible Society, who spoke briefly.

The mid-day devotions of the Council were conducted by the Council Chaplain, The Rev. Douglas Horton, at 12:00 o'clock.

AFTERNOON SESSION, JUNE 3

International Council

2.00 P. M. Upon presentation by Secretary Burton on behalf of the American Committee, the following were elected delegates to the International Council, Bournemouth, England, July 1-9, 1930.

The American Committee nominates the following and asks the privilege of presenting the remainder of one hundred and fifty delegates and fifty alternates to the Executive Committee for election.

Voting Delegates

Miss Margaret Slattery, Mass.; Judge Epaphroditus Peck, Conn.; Dr. Fred B. Smith, New York; Dr. Nehemiah Boynton, Mass.; Dr. Ferdinand Q. Blanchard, Ohio; Dr. and Mrs. Ozora S. Davis, Illinois; Dr. George L. Cady, New York; Mrs. Daniel C. Turner, New York; Mr. and Mrs. Franklin Warner, New York; Prof. Ambrose W. Vernon, New Hampshire; Dr. Carl S. Patton, Illinois; Mr. Roger Babson, Mass.; Dr. Ernest Bourner Allen, Illinois; Dr. William Horace Day, Connecticut; Dr. Carl A. Voss, Pennsylvania; Dr. Arthur H. Bradford, Rhode Island; Rev. William S. Beard, New York; Dr. J. Stanley Durkee, New York; Dr. Edward W. Cross, New York; Dr. Oscar E. Maurer, Connecticut; Dr. William E. Gilroy, Mass.; Mrs. A. J. Lyman, New York; Dr. Jay T. Stocking, Missouri; Dr. Albert W. Palmer, Illinois; Dr. William E. Barton, Mass.; Dr. Clarence H. Wilson, New York; Dr. Moses R. Lovell, Washington, D. C.; Rev.

Theodore A. Greene, Connecticut; Mrs. Frank G. Cook, Mass.; Dr. Edwin G. Warner, New York; Mr. John Calder, Mass.; Mr. William Knowles Cooper, Washington, D. C.; Mr. George Irving, New York; Dr. Jason Noble Pierce, Washington, D. C.; Mrs. Ernest A. Evans, New York; Hon. George D. Chamberlain, Mass.; Dr. Howard J. Chidley, Mass.; Mr. Winslow L. Webber, Mass.; Rev. Charles C. Burger, Missouri; Dr. Harry P. Dewey, Minnesota; Dr. Douglas Horton, Mass.; Dr. Raymond C. Brooks, Calif.; Prof. Eliza H. Kendrick, Mass.; Dr. Lewis T. Reed, New York; Mr. Henry K. Hyde, Mass.; Prof. Edward W. Capen, Connecticut; Dr. Ernest M. Halliday, New York; Dr. William E. Dudley, New York; Dr. Charles E. Burton, New York; Dr. Walter H. Rollins, New York; Dr. F. L. Fagley, New York; Dr. L. H. Royce, Ohio; Dr. W. K. Bloom, Washington, D. C.; Dr. Elisha King, Florida; Mrs. C. R. Wilson, Michigan; Rev. John Orchard, North Dakota; Rev. Hans Haupt, Ohio; Dr. and Mrs. H. F. Swartz, Calif.; Dr. Chester B. Emerson, Michigan; Dr. Sidney A. Weston, Mass.; Rev. George Williams, South Dakota; Dr. A. K. Voss, Minn.; Mr. E. K. Gaylord; Mrs. Hannah Hume Lee, Mass.; Mrs. S. Randolph Kelley, Mass.; Rev. E. C. Boynton, Vermont; Rev. John M. Deyo, Connecticut; Rev. J. Romeyn Danforth, Conn.; Hon. H. B. Gaylord, Conn.; Mr. James Lee Loomis, Conn.; Mrs. Samuel H. Williams, Conn.; Rev. B. J. Trickey, Spencer, Iowa; Mrs. B. M. Stoddard, Iowa; Dr. Morris H. Turk, Maine; Mrs. Marion Bradshaw, Maine; Rev. Ray T. Caldwell, Mich.; Mr. Charles H. Seaver, New York.

Alternates

Dr. Frank G. Smith, Nebraska; Mr. W. A. Sellick, Nebraska; Rev. R. O. Eisele, Pennsylvania; Rev. Fred Smith, South Dakota; Rev. Carl Kallgren, New York; Rev. C. F. Hunt, Rhode Island; Rev. Frank M. Sheldon, Oklahoma; Dr. Kenyon L. Butterfield; Dr. Ashley D. Leavitt, Mass.; Dr. L. O. Baird, Washington; Mr. Harry M. Pflager, Missouri; Mr. Horatio Ford, Ohio; Mr. J. Howard Leman, Mass.; Dr. Charles S. Mills, Conn.

Standards for the Ministry

The report of the Committee on Standards for the Ministry (Pages 87-92) was presented by the Chairman, Rev. E. B. Robinson. The report was received and the recommendations were adopted.

Rev. Charles S. Mills read the following telegram of response from Rev. Charles C. Merrill, Cliften Springs, New York:

> Message deeply appreciated. Please tell Council that anything I had to do with formulating plan of advance has small significance compared with its having arisen out of compelling situation at home and abroad. Action of Council shows its understanding of this situation and is ground for great hope. Tell friends that I am gaining steadily and expect full recovery by fall.
>
> Rev. Charles C. Merrill.

Notice was given of proposed amendment omitting By-law I, Section 2, for action of the Council tomorrow.

Elections

Upon recommendation of the Nominating Committee the following was *Voted*: on the Commission on Inter-Church Relations the substitution of Mrs. Judson L. Cross for Rev. R. B. Guild, on the active list.

On the Commission on Inter-Racial Relations add the name of Rev. D. Witherspoon Dodge to the six year members.

EVENING SESSION, JUNE 3

7.30 P. M. Devotions: Rev. J. D. Kuykendall, Coconut Grove, Fla.
"The Rural-Urban Conflict at the Agricultural Capital of America," Newton Jenkins, Chicago, Ill.
Address on Law and Order: Mrs. Katharine Waugh McCulloch, Chicago, Ill.

TUESDAY, JUNE 4, 1929

MORNING SESSION, JUNE 4

The Moderator called the Council to order promptly at 9:00 o'clock.

Rev. Arthur O. Pritchard led in the devotions.

Election

The Nominating Committee presented the name of the Rev. V. V. Loper of Illinois for the Survey Committee of the Commission on Missions. He was elected for the four year term.

By-Laws—Amendments

VOTED: To lay on the table the motion to amend By-law I, by omitting Section 2.

Resolutions

The Committee on Resolutions made its report which The Council voted to receive. The Council proceeded to consider the resolutions seriatim and the report was adopted as follows:

1. The Council Program

That the Executive Committee and Boards be requested to introduce more of the seminar method into the program of the National Council.

2. First Church, Salem

That Dr. Frederick H. Page should bear in person to the First Church of Salem, Massachusetts, the greetings of the National Council of the Congregational Churches of the United States upon the occasion of the three hundredth anniversary of its founding.

3. Messrs. Mooney and Billings

That the memorial sent up from the New York State Conference touching the case of Messrs. Mooney and Billings now in prison for a crime many consider them guiltless of, be heeded and that our Commission on Social Relations be instructed to investigate the case and make known its findings in The Congregationalist.

4. The Centralia Case

That in the matter of the eight men now serving sentences of from twenty-five to forty years in the penitentiary at Walla Walla, Washington for participation in the Centralia tragedy of November 11, 1919 our Commission on Social Relations interest itself in the investigation now being conducted by the Federal Council of Churches and make report of these findings in The Congregationalist.

5. The League of Nations

That the sooner our government seeks membership in the League of Nations the better it will be for a world trying desperately to organize itself.

6. The Permanent Court

That our government proceed forthwith to seek membership in the Permanent Court of International Justice. (Adopted by unanimous vote.)

7. The Famine in China

That the efforts of the China Famine Relief Committee—205 East Forty-fifth Street, New York City—shared in by our own American Board Missionaries on the field—be commended to our Churches as worthy of their serious concern. (Unanimous vote.)

8. President Hoover and Law Enforcement

That President Hoover is to be heartily applauded for his determination to enforce the laws of the land and is entitled to the support of all the members of all the Congregational Churches in the United States, rich as well as poor, high as well as low. (Unanimous vote.)

9. Hospitality of Detroit

That words are poor things when it comes to the business of saying how vastly those who have been guests of the Congregational Churches of Detroit during these happy and profitable days appreciate all that has been done to bring about the happiness and the profit of these days. (Unanimous vote.)

The Council does by its several actions lay the necessity of informing those who ought to be informed, of these convictions upon the General Secretary of the Council.

Motion Pictures

The report of the Committee on Motion Pictures was adopted as follows:

The Sectional Conference on Motion Pictures in the Churches, meeting on Monday afternoon, June 3, adopted the following resolution for presentation to the National Council with request for its adoption.

RESOLVED:

1. That the Executive Committee be requested to give consideration to this question and decide upon some existing or non-existing agency which would be the most logical and effective medium for the

collection and distribution of information essential for present and prospective users of pictures.

2. That the first effort of the agency selected be the preparation, periodically, of lists of pictures suitable for church use.

Law Observance

The report of the Commission on Law Observance (Pages 70-71) was presented with following resolutions:

Whereas, good citizenship has its foundation in law observance, and

Whereas, the substitution of private will for public law is selective anarchy and contains the seeds of distruction of all order and authority and is the essence of oppression and mob rule, and

Whereas, the liquor traffic aided by the "wet" press support and defend the practice of nullification which is practical treason to the Constitution and government of the people, and

Whereas, President Hoover in his inaugural and in his address to the Associated Press, together with his appointment of a National Commission on Law Observance and Enforcement, gives proof of his understanding of this national menace, and his courageous purpose to maintain in so far as he has power, the integrity of the Constitution and the public law, now therefore be it

RESOLVED, by the National Council of The Congregational Churches in biennial convention assembled that we heartily endorse the declarations and action of President Hoover in this crisis, and we urge upon all the loyal men and women of our country the support of the President in his effort to give full force and effect to the true American Constitutional Doctrine as announced by Washington and upheld by Lincoln, to wit: "The Constitution which at any time exists, until changed by the authentic and explicit act of the whole people is sacredly obligatory upon all" and cooperation in all ways with President Hoover in his effort to reestablish respect for and obedience to the public law of the people of the United States; further, be it

RESOLVED, that we urge our churches to cooperate with those of other denominations in a nation-wide observance on June 30th, as "Support the President Day," and ask our ministers to preach upon "Law Observance" on that day.

The Council adopted the report and the resolutions.

Evangelism

Report of Commission on Evangelism (Pages 38-40) was presented and the Council voted to receive.

Inter-Racial Relations

Report of Commission on Inter-Racial Relations (Pages 42-52) was presented with recommendations and the Council voted to receive.

The Federal Council

Report of the Federal Council of Churches (Pages 93-95) was presented with the following resolutions:

Resolved: That the report of the Federal Council be received with expression of continued and growing confidence in this organization as a practical expression of the spiritual unity of American Prostestant Christianity.

The report was received and the resolution was adopted.

The mid-day devotional service was conducted by the Chaplain, Rev. Douglas Horton.

AFTERNOON, JUNE 4

2.00 P. M. The Council session opened by singing the hymn "Come Thou Fount of Every Blessing."

Rev. Theo. R. Faville led the Council in prayer, followed by singing of hymn "When I Survey the Wondrous Cross."

The Sabbath

The Business Committee presented a resolution (upon request) with recommendation, as follows:

Recognizing the supreme importance of the Christian Sabbath and the danger which threatens its meaning and purpose especially the unnecessary commercialization of the day,

RESOLVED: that in line with the action of a score of other evangelical denominations, we hereby recommend to the Executive Committee with power to act, the nomination to official relation with the Lord's Day Alliance of the United States—the accredited agency of the churches, Rev. S. Parkes Cadman, D.D., LL.D., for Honorary Vice-President, which position he now holds, and for membership in the Board of Managers of the Alliance, Rev. ....

The resolution was adopted.

The John Milton Foundation

Mrs. Winchester presented a resolution which the Committee on Resolutions approved but omitted to report.

RESOLVED:

(1) The National Council of Congregational Churches notes with satisfaction the recent creation and incorporation of the John Milton Foundation having the purpose of "providing Evangelical Religious Literature for the Blind," and representing in its Board of Directors the International Council of Religious Education, the Joint Administrative Committee of the Home Missions Council, and the Council of Women for Home Missions, together with leading Christian workers for and teachers of blind, and leading blind persons.

(2) That we commend to the denominational editors the hearty cooperation with the Foundation in the prosecution of this important and worthy work.

The resolution was adopted.

Dr. L. P. Rowland was introduced to the Council by the Moderator.

Addresses

"The Relation of the College and the Church," by President Silas Evans, Ripon, Wisconsin.

"The Place of Congregationalism in the South," by Rev. C. Rexford Raymond, D.D., Chattanooga, Tenn.

EVENING SESSION, JUNE 4

7.30 P. M. Devotions: Rev. Theodore A. Greene, New Britain, Conn.
"Youth in the Wind," Miss Margaret Slattery, Boston, Mass.

Closing Address: By the Moderator.

Music was furnished by the Choir of the North Woodward Church.

The Moderator called to the platform for brief remarks former Moderator, Frank J. Harwood, Secretary Charles E. Burton and Assistant Moderator, Mrs. A. J. Lyman.

Meeting adjourned sine die.

Ansel E. Johnson,
Richard O. Ficken,
Scribes.

The foregoing minutes were reviewed and approved by the Executive Committee at a meeting held in New York on Friday, June 21, 1929.

Fred B. Smith, *Moderator*
Charles Emerson Burton, *Secretary*

PLAN OF UNION OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

As adopted by the National Council of Congregational Churches

June 3, 1929

I. That the National Council of the Congregational Churches and the General Convention of the Christian Church be united under the title of the General Council of the Congregational and Christian Churches (Unincorporated) looking toward complete union so soon as necessary legal steps can be taken, both national bodies to continue for the time being their organizations to meet legal requirements, while constituting the membership of the general organization. (Invitation is extended to other bodies to join this union. In the event of favorable action by one or more national bodies it is agreed that a new and more inclusive name shall be chosen for the General Council.)

That the basis of this new relation shall be the recognition by each group that the other group is constituted of the followers of Jesus Christ. Each individual church and each group of Churches shall be free to retain and develop its own form of expression. Finding in the Bible the supreme rule of faith and life, but recognizing that there is wide room for differences of interpretation among equally good Christians, this union shall be conditioned upon the acceptance of Christianity as primarily a way of life, and not upon uniformity of theological opinion or any uniform practice of ordinances.

The purpose of the General Council shall be to perform on behalf of the united churches the various functions heretofore performed by the National Council for the Congregational churches and the General Convention for the Christian churches, it being understood that where technical legal questions may be involved the action of the separate bodies shall be secured.

That for the first four years the Moderator of the National Council and the President of the General Convention shall be coordinate presiding officers, their service to be arranged by mutual agreement; that for the time being the Secretary of the National Council and the Secretary of the General Convention, while continuing their respective positions, shall be Secretaries of the General Council under such division of responsibility as shall be determined by the General Council or its Executive Committee.

That regular meetings of the General Council be held biennially in the spring or early summer of odd numbered years, and that these be so arranged as that necessary business meetings of the National Council and of the General Convention may be held for legal action and other necessary business.

II. That pending possible mergers among themselves, the larger units (i.e. the five Regional and the Afro-Christian Conventions, the Congregational "State" Conferences), and after merger the united bodies, shall severally be represented in the General Council by two delegates each, and each such Convention or Conference having churches whose aggregate membership is more than

ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof.

III. That pending merger, local units (i.e. Christian conferences and Congregational district associations), and after merger the united bodies, be represented in the General Council on the basis of one delegate for every ten churches or major fraction thereof.

IV. That heads of church colleges and seminaries recognized by the General Council as affiliated with or cooperating with it, or with either communion, the National General Secretaries as defined in the by-laws and editors of national church periodicals, together with the officers of the general national body, be members ex-officiis of the General Council.

V. That in order to conserve legal interests the charter of the General Convention of the Christian Church and that of the Corporation for the National Council of Congregational Churches be continued in force unless and until it becomes possible and seems wise to combine them.

VI. That the voluntary declaration of the representatives of each communion to the effect that they and their work ought not to be a charge on the financial resources of the other be recognized as the general principle to govern in adjustment of financial obligations; that therefore for the time being the miscellaneous expenses of the General Council shall be pro-rated on the basis of the relative membership of the two denominations, and that the expenses incident to continuing any officer, service or missionary enterprise now carried by either denomination, together with present indebtedness, shall be met from the resources of that fellowship. Here, however, the fact is taken into account that there may be natural shiftings of constituency from one denomination to the other, as also changes in the work to be done which will call for corresponding adjustments. It is recognized, however, that where the arrangement at the start is equitable the combined constituency can be trusted faithfully to care for the combined work without fear of discrimination. It is contemplated that during the period of transition savings in overhead expense are not to be expected, but that gradually such savings will result. It is hoped, however, that all will think of such economies as making more kingdom building possible rather than as lessening the challenge to the grace of giving.

VII. That the promotion of income for missionary and educational work be committed to a Commission on Missions of the General Council consisting of the members of the jointly elected official administrative mission boards (that is, for the Congregational churches, the Prudential Committee of the American Board and the Directors of the Home Board), nine members-at-large (of whom at least one shall be from the Christian constituency) and the two presiding officers and the two Secretaries of the General Council ex-officiis.

VIII. That the functions of the General Council comparable to those now performed by the Executive Committees of the National Council and of the General Convention not otherwise provided for, be committed to an Executive Committee of the General Council composed of the members of the Executive Committee of the National Council (14 members), together with the President, Secretary and Treasurer of the General Convention.

IX. That the functions of the Board of Missions of the Christian Convention in the foreign field and those of the Prudential Committee of the American Board of Commissioners for Foreign Missions be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

X. That the functions of the Board of Missions in the home field, the Board of Christian Education and the Board of Publications of the General Convention, and those of the group of societies known as the Congregational Home Boards, be discharged by one body composed of identical members until such time as the constituent corporations may be legally merged.

XI. It is conceived that the provisions of IX and X shall be worked out substantially as follows:

1. Until corporate merger can be effected the Board of Missions of the Christian Church shall by necessary action constitute the Prudential Committee of the American Board its agent for the conduct of foreign missionary work, exclusive of that in Porto Rico, and the American Board shall elect at least four members from the Christian constituency as full voting members of its Prudential Committee in the class of members at large.

2. That the Board of Missions, the Board of Christian Education and the Board of Publication of the Christian Churches shall by necessary action constitute the Board of Directors of the Congregational Home Boards, with its several Administrative Committees, their agents for home missions and church extension, Christian education and publication, and that at least four members from the Christian constituency be elected full voting members of the Board of Directors of the Home Board and a total of at least six members of the several Administrative Committees of the Home Board be elected from the Christian constituency, also two members of the Foundation for Education.

3. That Missionary Secretaries shall be appointed by the General Convention in such number as it may deem needful.

4. That the work of the Board of Missions of the Christian Convention in Porto Rico and at Franklinton College be transferred to the administrative committee serving the American Missionary Association, together with the resources for the maintenance of the same.

5. That agreeably with present practice responsibility for the work of home and foreign missions and church extension of the Afro-Christian Convention continue with that convention, its successor or successors, on the principle of self-supporting states among the Congregational churches.

XII. That the Christian Convention request the Administrative Committee on Ministerial Relief to further the cause of ministerial relief among the Christian churches with a view to bringing its ministry to a basis similar to that of the Congregational churches and in the hope of ultimate oneness of this work. Further: That whereas the Christian churches now give a certain amount of ministerial aid through local and regional conferences and understanding it to be the desire of the Christian churches to bring about as soon as possible national administration of ministerial aid, and that

the Christian churches will welcome the leadership of the Administrative Committee on Ministerial Relief in perfecting an adequate plan for the aid of their own aged and retired ministers until such time as the merger shall become more nearly complete, and further

That inasmuch as the Annuity Fund for Congregational Ministers seems to be legally forbidden to admit as members any except "Congregational" ministers, a movement be put on foot among the Christian churches to develop plans under which benefits comparable to those available for Congregational ministers shall be provided for ministers of the Christian churches, utilizing the experience and good offices of the Congregational Ministerial Boards.

XIII. That of necessity trust funds and moneys given for specific purposes must be administered strictly in accordance with the terms of trusts and the intention of donors so far as expressed. And further,

That until complete unity can be worked out all other moneys contributed by either group of churches shall be administered for the established work of those churches unless otherwise determined by the donors.

XIV. That the present status of educational institutions with reference to their denominational bodies be preserved, and that where mergers of educational institutions are possible they be encouraged.

XV. That the General Council name a commission on evangelism and devotional life to consist of the members of the Commission on Evangelism of the National Council, twenty-four in number, plus three persons chosen from the Christian Church constituency. This commission shall promote a program of evangelism and devotional life in all the churches. With a view to conserving all spiritual values, the Commission on Evangelism of the National Council shall be wholly free to adapt the general program to the needs of the Congregational churches and the representatives of the Christian Church shall be equally free to do likewise for the Christian churches. The work for life service, for which the Board of Evangelism is now responsible in the Christian Church, shall be committed to the Student Life Department of the Home Board.

XVI. The work of the Board of Finance of the Christian Convention in the field of benevolence being committed to the Commission on Missions, its responsibility for the finances of the General Convention itself and its share of the expenses of the General Council may be retained or committed to the members of the Executive Committee of the General Council who represent the Christian constituency, as may be determined by the General Convention.

XVII. That the business of publishing be combined as far as possible; that in particular a common Year Book shall be issued in the immediate future on the general tabular scheme of the Congregational Year Book and that in this Year Book for the time being at least all churches be published together for a given state or district, with separate sub-headings in each schedule for the Christian and Congregational churches, or with distinguishing marks as may be determined.

In case the Home Board as constituted above should deem it unwise to administer the Christian Publishing Association Building

and printing plant in Dayton, Ohio, the General Convention shall be wholly free to make use of or dispose of this plant as it deems wise.

XVIII. That periodicals be merged as soon as the way is clear and to the extent found desirable. The Herald of Gospel Liberty and the Congregationalist may well be merged, possibly under a wholly new name. If, however, it should seem better to either group to continue indefinitely both periodicals, this may be done without breach of the spirit of unity, financial responsibility being carried by the respective constituencies.

XIX. That the Woman's Mission Board of the General Convention of the Christian Church shall be entirely free to determine its own course of action. The recommendation is strongly made, however, that its activities be applied to the whole program of the Church in cooperation with the Woman's organizations in the Congregational Church.

XX. That the appointment of bureaus and commissions be determined with the view of conserving all the recognized activities of both churches.

XXI. That a similar policy apply to representation in interdenominational and other bodies.

XXII. That in view of the requirement that beneficiaries of the C. B. M. R. and members of the Annuity Fund for Congregational Ministers must be Congregational ministers, ministerial ordination and standing be continued separately but with the endeavor to reach common standards as soon as possible.

XXIII. That regional, state and local organizations of each denomination, being wholly self-determining, be free to continue as at present, with full fellowship in the General Council, but that conference with these bodies be had with a view to unification on lines comparable with the proposals for national union.

That in states or districts where the churches of one denomination are very few these might simply unite with the other body, retaining their name locally if desired; likewise that in districts where the number is greater but still relatively quite few these might be united with the other body as a unit, continuing their own name, as for example, the Christian Association of the Massachusetts Congregational Conference, thus retaining their denominational connection while uniting with the Congregationalists but without requiring the organization of a new state body. Likewise, for example,there could be the Congregational Conference in affiliation with the North Carolina Christian Convention or Conference.

Each local church may continue wholly unchanged in name and in organization. Any changes which seem wise may be made by the churches themselves, but it is recommended that the Joint Commission appoint an advisory commission, representative of the General Convention and the National Council, to assist conferences, associations, conventions and churches on all matters involved in the readjustment of their organization, legal affairs and programs in line with this plan of union, this commission to be empowered to appoint local commissions for such adjustments whenever and wherever occasion may cause and such advice be sought.

XXIV. That the General Convention of the Christian Church and the National Council of Congregational Churches be requested

to act on the proposals at the earliest possible date; that so soon as these or other plans are approved by the two Commissions, constitution and by-laws for the General Council be drawn up, embodying the principles decided upon, these to be offered to the National Council and to the General Convention for consideration.

XXV. In conclusion these plans and recommendations of necessity deal with legal and technical details, but they have their justification in the spirit of unity which they pre-suppose and are designed to promote. If a desire for that unity for which the Master once prayed be the actuating motive of all plans and all acts, the way will become clear, as we proceed, where now it may appear filled with uncertainties, hesitation and hindrance. We may be sure that no legal entanglements will be too difficult, no ecclesiastical customs too deeply fixed, no sentiments seem too precious to yield, no ambitions or personal commitments too intense, if the will to achieve be ours and the Spirit of God lead us. Going forward, thus led, we may ourselves secure, and may make plain to others, the road to joyous fellowship and enlarged usefulness.

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